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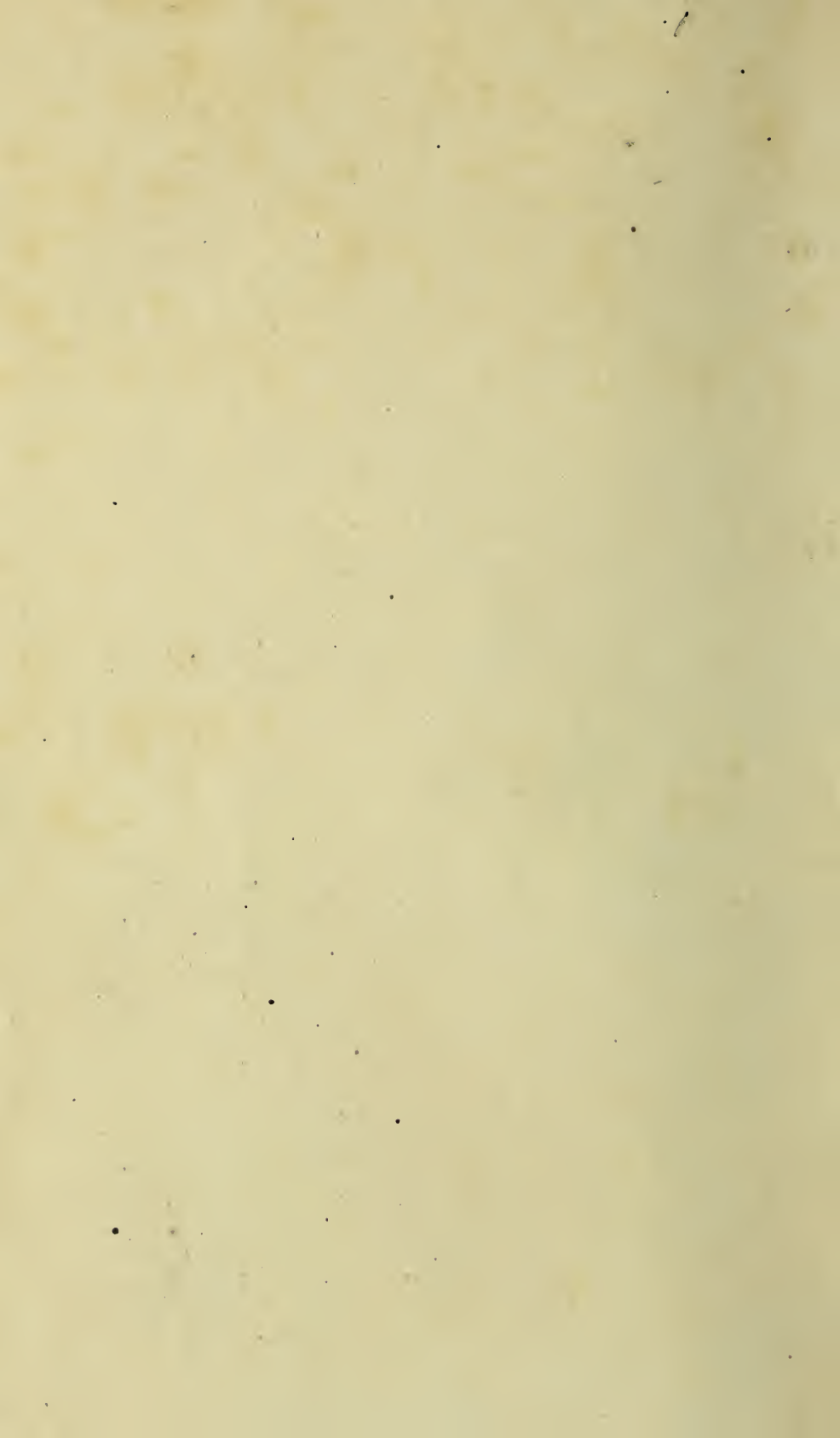
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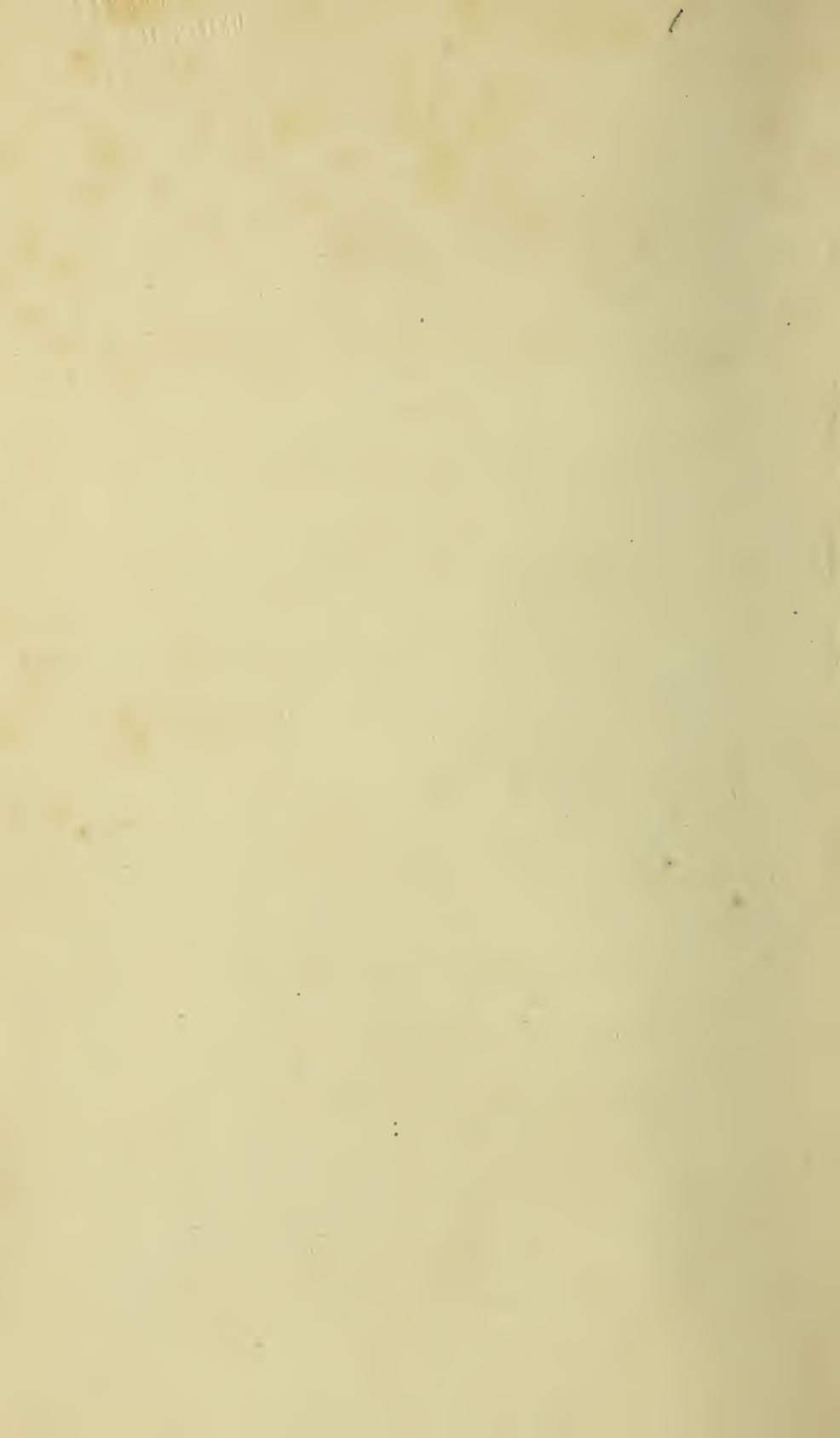
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A GRAMMAR
OF THE
PUKHTO, PUSHTO,
OR
LANGUAGE OF THE AFGHÁNS;
IN WHICH
THE RULES ARE ILLUSTRATED BY EXAMPLES FROM THE BEST
WRITERS, BOTH POETICAL AND PROSE;
TOGETHER WITH
TRANSLATIONS FROM THE ARTICLES OF WAR, &c.
AND REMARKS ON THE
LANGUAGE, LITERATURE, AND DESCENT
OF THE
AFGHAN TRIBES.

BY LIEUTENANT H. G. RAVERTY,
THIRD REGIMENT, BOMBAY N. I., ASSISTANT COMMISSIONER, MÚLTÁN.

فارسیبانوں د حیرت کوئی پخولی کری
چه حمید سخن سازی که په پښتو کښی

“ Persian scholars place the finger of amazement in their mouths,
When Hamíd composeth in the Pukhto tongue.”

Abd-ul-Hamíd.

CALCUTTA :

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TO THE MOST NOBLE

JAMES ANDREW, MARQUIS OF DALHOUSIE, K. T.

Governor-General of India,

&c. &c. &c.

THIS GRAMMAR OF THE PUSHTO LANGUAGE

IS,

WITH THE GREATEST RESPECT,

DEDICATED BY

HIS LORDSHIP'S MOST OBEDIENT, HUMBLE SERVANT,

H. G. RAVERTY, LIEUT.

3d Regiment, Bombay N. I.

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P R E F A C E.

IN offering this Grammar of the Pushto to the Orientalist and the Student, as well as to those who may take an interest in the hardy, warlike, and independent race, who speak the Afghán language, I deem it necessary to state, that the idea of the following pages originated in my being under the necessity of making a Grammar for my own convenience, during the years 1849 and 1850, when stationed at Pesh'áwer with my Regiment, which formed part of the Bombay Division of the Army of the Panjáb in the late campaign.

Having a deal of leisure time on my hands, and imagining that by studying the peculiar and little known language of the Afgháns, an Officer might be considered in some measure qualified for employment where the Pushto is spoken, I determined to try to acquire some knowledge of this dialect, the mastery of which had never been attempted, except by the late Major Leech of the Bombay Engineers, and (as I have since found) Professor Bernhard Dorn of St. Petersburg.

Unable to obtain or discover anything like a guide to the grammatical rules of the language, a matter to which the Afgháns of the present day appear to have paid no attention, I commenced my studies with the poems of Mullá Abdur-Rahmán. I did not find them very difficult, or even so much so as I had expected; for I had the advantage—if such there be in knowing Oriental languages—of possessing some proficiency in Persian, and some acquaintance with Arabic

and other tongues.* Still there were difficulties to contend with; and I was obliged to make a sort of outline Grammar, which was filled in as I advanced, and examples compared and selected.

I had fortunately at the outset secured the services of an Afghán of Háshtnuggur in the Doába of Pesh'áwer—a Molawí of the Muhammadzo'e tribe—a man well acquainted with his mother-tongue, and a first rate Arabic scholar, and who was for some time Lieut. R. F. Burton's teacher. I had also in my service a clever Mírzá,—a native of Kandahár, who is also well acquainted with the Pushto dialect, having been born and bred in the Western capital.

In 1850, I was obliged to leave Pesh'áwer with my Regiment for the Dekkan, but my teachers accompanied me, and have remained in my service ever since. Although some portion of my time was taken up in preparing for the ordeal of the Presidency Examinations as Interpreter in Murathí and Guzerathí, I continued to persevere in my Pushto studies; and by Midsummer, 1852, I had prepared a somewhat copious Grammar of the language.

This humble effort I had the honour of submitting to the Most Noble the Governor General in July, 1852; and by His Lordship's command, it was sent to the late Panjáb Board of Administration for that body's opinion as to its publication. From thence I believe it reached the late Commissioner of Pesh'áwer (by the Board's order) to be reported on by "competent Judges."

I was not aware that Pushto had been made the subject of general study at Pesh'áwer, nor that any parties, with the

* By the Orders of the Government of India, I was awarded the sum of 1,000 Rupees, by the Governor in Council of Bombay, for proficiency in the *Urdú*, *Persian*, *Murathí*, and *Guzerathí* languages; in all *four* of which I have passed the Presidency Examination as Interpreter on *four* different occasions—somewhat superior I flatter myself to any "Higher Standard." During twelve years' service, I have devoted ten to the study of the above, and to the Arabic, Pushto, Sindí, Panjábí, and Múltání languages.

exception of those I have referred to in a former paragraph—one of whom died some ten years since, and the other—a resident in the Russian capital, had ever turned their attention to the Afghán language. What opinion the “Judges” arrived at, I have not yet discovered.

The only copy which I had made was forwarded about the same time to the Government of Bombay, and laid before the Hon’ble the Court of Directors. Nine months afterwards I received a letter stating that the Hon’ble Court had been pleased to direct that my Grammar should be printed at Bombay at the public expense, provided no other work of a similar nature might have been already undertaken by the Supreme Government.

It appeared that an Officer of the Bengal Army some time previously, had offered to prepare a Grammar of the Pushto language, and had obtained a promise to the effect that it should be printed at the expense of Government. In January, 1853 we chanced to be at the same station, at which time the Officer I refer to first became aware that I had been in the field before him; and therefore he lost no time in submitting his work to the Lahore Authorities. For the reasons above stated his work was printed and has been before the public for some months;* and consequently the instructions of the Hon’ble Court as regarded my MS. could not be carried out.

Blessed however with some patience, and a good stock of perseverance and industry, I was not to be disheartened at this, neither at the loss of the labour of a couple of years—in truth I rather rejoice now, for it has made me go deeper into Pushto, than I might otherwise have done; and “he who entertains the hope of winning a decisive battle, will not mind the loss of a few skirmishes in order to arrive at the end he aimed at.” I again went to work with greater industry than before; and during the six years which I have devoted to the study of the language of the Afgháns, the materials have

* A Grammar of the Poooshtoo Language—8vo.—104 Pages—Price Five Rupees, Calcutta, 1854.

naturally accumulated, and have now assumed a somewhat bulky volume. Whether these six years have been spent profitably or not, remains to be seen. I have at least gained the satisfaction of having, I trust, rescued from oblivion, and shed some light on the language of a manly race, "the literary exertions of whose authors, and some of whose odes, would stand the severest criticism of European judges."*

A short time since, two gentlemen connected with the Asiatic Society of Bengal, offered in the most handsome manner, to undertake the publication of this Grammar; and one of them (whose disinterested liberality I can never forget) volunteered to stand any loss that might be sustained, rather than the work should remain unpublished. The patronage of the Government of India, of the North-West Provinces, and of Bombay, who have subscribed for a number of copies; as well as the great support, as the list of subscribers will show, of the Officers of the United Service and others, will however, preclude the possibility of any loss in a pecuniary point of view.

The work professes to be a Grammar of the language of the children of Afghána—whether Eastern or Western—whether Saraban, Gharghasht, or Karlanṛi—Bar Pukhtún or Lar Pukhtún—Panjpa'o or Zíruk; and not confined to the "Pooshtoo of the Trans-Indus Territories under British Rule," but wherever the Pushto may be the medium of communication.

I have endeavoured to lay down the clearest, and at the same time, most simple rules, the whole of which I have illustrated by carefully selected examples from the works of the most elegant, as well as the most standard authors, both poetical and prose, the greater number of whose works are seldom to be met with at the present day. I have adduced nothing but what has been proved by the extracts given, avoiding examples made up for the occasion, not wishing to make the work a mere category of provincialisms. Nothing has been advanced but what

* Professor Dorn.

has been accounted for and explained, as well as tested and supported by the "*dictum*," not only of a "Mullá," but of every writer in the Pushto language.

The Introduction contains some remarks on the origin and affinity of the Afghánian to the dead languages of Asia, and the Hebrew origin of the children of Abd-ur-Rashíd, Batán; together with remarks on the literature of the Afgháns, and other matter never before published.

In the Appendix will be found a specimen translation of the Articles of War for the Native Army; and a few difficult and idiomatical stories, intended to show the capabilities of the language, and the mode of construction.

The character used is that peculiar to the language—the Naskh character of the Arabic; and the types for the extra letters exclusively Pushto, have been cut expressly for this volume.

The particular parts of speech or matters referred to in the various examples in the following pages, are printed in small capitals in the English, and its corresponding Pushto word or words with a line over them. It was intended to have had these words printed in red ink, which although an easy matter to an European, is an insuperable difficulty to an Indian Press.

I must crave the patience of my readers with respect to the long list of corrections, and I fear I shall scarcely be credited, when I state that each sheet has been revised no less than three times, and which has been the principal cause of the great delay in the publication of the work.

I propose giving a Persian translation of this Grammar, for the convenience of natives who may wish to acquire a knowledge of Pushto, should a sufficient number of subscribers be forthcoming.

The opportunity for the renewal of friendly intercourse with the Afgháns, as advocated in the Introduction page 41, has happened sooner than expected; and appears to have been cordially embraced. It cannot fail to be highly advantageous to both nations.

INTRODUCTION.

“ I am not willing that any language should be totally extinguished ; the similitude and derivation of languages afford the most indubitable proof of the traduction of nations, and the genealogy of mankind ; they add often physical certainty to historical evidence of ancient migrations, and the revolutions of ages which left no written monuments behind them.”

DR. JOHNSON.

IN all investigations into the manners and customs of mankind, which must ever be an interesting enquiry, language has a strong claim to our attention and study. It will be found, in various ways, such an unerring guide, that we may term it the barometer of a people's civilization or barbarity ; whilst on the other hand the derivation and affinity of different tongues, afford an indisputable proof of the origin and genealogy of the various families of the human race. It also adds a physical certainty to historical evidence, and at the same time, no authority can so indubitably determine the peculiar habits and pursuits of a people, as the manner in which their thoughts and ideas are articulated and expressed ; for want of copiousness, or poverty of a language, as it may be termed, generally indicates an uncivilized state—ignorance and superstition.

By oral means alone can a dialect be formed or extended, but its subsequent cultivation must depend on writing and literature ; and knowledge, on which civilization, and refinement—in fact, on which every thing that tends to raise mankind above the level of the brute depends, must naturally be confined within exceedingly narrow limits, until a written language has diffused it throughout all classes of mankind.

Before venturing to offer an opinion as to the origin of the Pushto language, it will be necessary to make a few observations respecting the topography, as it may be termed, of the ancient languages of Asia, more particularly those from which we may naturally suppose the Pushto or Afghánian language to have sprung; still all researches into high antiquity are more or less involved in darkness and perplexity, and every argumentative enquiry, however ingenious, must at last rest on the uncertain basis of conjecture and fancy.

According to the accounts of Herodotus and other ancient writers, we find, as is the case even at the present day, that in certain countries of no great extent, a variety of languages, totally distinct from each other was used; whilst on the other hand again, the same language, with slight variations in its dialects, was spoken throughout regions of very great extent. The first remarks are applicable to nearly all mountainous districts, inhabited like Afghánistán by various tribes, for the most part independent of each other.

Throughout the boundless steppes of the Asiatic continent were spread the more prevalent languages. The limits of the various dialects also, were the same stupendous ranges of mountains, and the same noble and mighty rivers, which formed the boundaries of the different territories. Between the Attak or Indus, the Æmán or Oxus, and the banks of the Dajlah or Tigris, one language appears to have predominated, a second between the Tigris to the Halys or Kizil Irmak, and a third betwixt the latter river to the Ægean sea.

To commence with the language which appears to have been most widely prevalent in ancient times, we find that from the Caucasian*

* That is to say, what is at present known as the Caucasian range, not the Koh-i-Káf of the ancient Arabian authors.

range of mountains on the north, to the Red sea on the south, and from the banks of the Euphrates on the east to the Halys on the west, one mighty tongue was spoken, which with some slight variations, retained a primitive and distinct character known as the Semitic, and of which the Arabic, Assyrian, Chaldaic, Cappadocian, Hebrew, Sarmatian, and Phœnician were merely dialects.*

From the Tigris eastward, as far possibly as the mountain range which forms the western barrier of the Indus, and from the Oxus to the Indian sea, another great language prevailed—the various dialects of which, both in elements and construction, as also in vocabulary and phraseology, were so totally distinct, as to preclude the possibility of their being of the same family as the Semitic. One peculiar feature of the ancient dialects of Persia is, that every vowel, whether short or long, has a distinct character. We are indebted to the labours of several eminent scholars in Zend literature for many important facts on this subject, particularly in the Zend Avesta—the sacred volume of the Parsís or Guebres, two English translations of which are about to be given to the world—one by a European Orientalist, the other by an Asiatic, and a disciple of Sapetman Zoroaster. From these researches we find, that three different languages were spoken in Irán†—the Zend, in which the sacred books of their religion were written; the Pehlavi; and the ancient Persian, or Parsí. The date from which the Zend ceased to be the medium of conversation is unknown, but as early as the reign of Bahmán, the Pehlavi was considered rude, and on this account held in distaste at

* Heeren.

† The eastern name for Persia.

the court of that ruler;* and in the reign of Bahrá́m Gú_r,† in the 5th century of our era, was proscribed by edict, and soon after fell into total disuse. After this event the Fársí became the idiom of Persia. It was divided into two dialects—the Derí, or court language, and the Parsí, which was spoken by the people at large. The Shah Náme_h of Fer-dousí is almost entirely written in the former tongue.

If we compare these dialects with the modern Persian, divested of the Arabic and Turkish, which, during a period of several centuries, has crept into it, we shall find them differing essentially in several respects; but at the same time, in phraseology and construction, bearing such a striking similarity, as to prove almost indubitably, that the dialects themselves, as also the people who spoke them, must have sprung from one and the same original stock.

It is a striking fact that no convulsions of Government, no efforts of literature, can so alter a language as to destroy every atom of similarity between the speech of the present day, and that of most ancient and remote origin. Nothing but the total extirpation of the aborigines of a country appears capable of accomplishing so singular and wonderful a change. For a striking instance of this we have merely to look to the present dialects of the peninsula of India, or, for a still more conclusive proof, to the modern European languages, amidst the polish and refinement of Latin and Greek.

* According to the Ferang Jehángíri, Bahmán also called Ardíshír, was son of Isfandiár, son of Kashtasib, son of Lohrasib. Some say he was so called for his uprightness and justice; others, that it was from his precociousness as a child; and others, that it was on account of the length of his arms, which were so long that his hands reached his knees. There are no less than thirteen meanings given to this word in the work I have quoted: he died A. D. 240.

† He ascended the throne A. D. 420, and reigned twenty years.

It appears, therefore, that the principal languages of the Asiatic continent, that is to say, what was considered Asia by the ancients, were the Semitic, and the Iránian or Persian,* which latter was spoken as far as the western bank of the Indus, beyond which the Sanskrit and Prakrit commenced.†

In ancient times as in the present day, the greatest diversity of language appears to have prevailed in mountain tracts, generally inhabited by a number of independent tribes, who may either have been aborigines of those mountains, or strangers compelled to seek in them refuge from more powerful neighbours, or greater security from invasion and subjection to a sovereign's yoke. In the absence of facilities for communication with foreigners, their languages have been less liable to be mixed up with other tongues, and from the more numerous tribes again separating into smaller tribes, a variety of dialects was naturally formed, which in many points differed from each other.

The ancient languages of Persia, suggest other important facts not to be passed over without notice, and which also bring us to the point to which these straggling and imperfect remarks are intended to lead—that not merely in the modern Persian territory do we find languages which still exist, mixed up with others, and only preserved from oblivion by a

* Heeren.

† “With regard to the affinity of the language from Bactria to the Persian Gulf, it would of course follow, that the country being that of the ancient Persians, the Persian language would be spoken in it, varied as to dialect, but radically the same. If the language of Persia was Zend, this would have been in use throughout Ariana; and its strong affinity to Sanskrit would justify the extension of Strabo's remarks even to the Indians of the Paropamisus and the west bank of the Indus. With all the other divisions of Ariana there is no difficulty, even if the Persian of ancient did not materially differ from that of modern times; for Persian is still the language of the inhabitants of the towns of Afghánistán and Tárkistán—Kábul and Bokhara.” *Ariana Antiqua*, pp. 122, 123.

few written remains ; but that in the present day there is also a language spoken immediately west of the Indus, which is totally different in phraseology and construction from any modern tongue, and in all probability derived from the Zend, Pehlavi, and the Hebrew. The language to which I refer is the Pukhto, Pushto, or Afghánián.

Languages can alone be fashioned and extended by oral use, though by writing and literature, their subsequent cultivation can be effected ; and it is therefore certain that the dead languages of the Asiatic continent must at one time have been generally spoken,* from the fact, that several living languages are evidently derived from them.† The cause of their ceasing to be the medium of communication may have arisen in various ways—the intercourse with foreigners brought thither by commercial pursuits, subjugation to the yoke of others, and such like circumstances, so affect a language as to produce various new dialects, which, as proved by our own mother-tongue, are capable of undergoing still further transformation.

There has perhaps never been a greater diversity of opinion, respecting the descent of any one people, than that of the Afgháns. Ferishtah‡ traces their origin to the Copts, whilst most oriental writers are of opinion that they are of Jewish family. According to Klaproth, Gatterer considers the Afgháns to be a Georgian race, and their language Georgian also. The Armenians hold the Afgháns to be descended from themselves ; and Krusinsky, Reineggs, and several other European historians, notwithstanding the want of proof to support such an opinion, appear

* I have lately heard of a seal having been found near Pind Dadun Khan, in the Panjáb, bearing an inscription in the arrow-headed character.

† Heeren.

‡ Táríkh-i-Ferishla.

convinced of it. Major Keppel* (now Earl of Albemarle) states that the people of Shirwán, and the adjoining countries, consider the Afgháns are descended from them. St. Martin† in his account of the Armenian Arghowans, is of opinion, that the Afgháns cannot be identified with them. Other authors have declared them to be descendants of the Indú-Scythians, the Medians, the Soghdians, Turks, Tartars, and Monghols.‡

The Afgháns themselves persist in their descent from the Jews, and their traditions on the subject trace their ancestry to Saul, king of Israel.§

The best account I have met with on the subject, has lately fallen into my hands quite unexpectedly. It is contained in a history of the house of Saddo or Suddozo'e tribe of the Afgháns. The work itself is written in 8vo. 640 pages of 17 lines to a page, and entitled, *Tazkirát-ul-Mulúk*. It is very rare, and I imagine there is not a copy to be found east of the Indus, even if it has ever been heard of before by Europeans. Two-thirds of the entire work are occupied in the detail of events which have happened since the death of Ahmed Sháh, Abdáki. The commencement alone is sufficient for my present purpose; on some future occasion I may give a translation of that part which terminates with the death of the founder of the Dúráni monarchy. I may also add, that the work is written in Pushto. The account is as follows.

“The chief object of the author in writing this august work, was the compilation of a history of the ancestors of the tribe of Saddo, known

* Personal Narrative of travels, Vol. II. page 194.

† Memoires sur Armenie, Vol. I. page 213 to 226.

‡ See *Tárikh-ul-Yamini* of Otbí, *Matlaa-us-Salátin*, and *Jami-ul-Tawárikh*.

§ See Sir G. Rose's *Afgháns, the Ten Tribes, and the Kings of the East, &c.* lately published.

as the Suddozo'es, who, after the family of the last of the Prophets, (on whom be the blessing of the Almighty) are the greatest and best, as well as the most generous and open-hearted of the children of Adam.

“ All traditions and histories agree, as to their exalted descent from the Ban-i-Israel, of whom their great ancestor is Malik Tálút (Saul) of the tribe of Israel, who afterwards became the ruler of that people. From Malik Tálút is descended Afghán, one of the greatest of God's creatures, and who in the reign of Súlímán, was, by that monarch, made sovereign of the Jíns and Diws.

“ From Malik Afghán, Abd-ur-Rashíd bin Kaisallaik, who was a contemporary of the prophet of God, and one of his most honoured associates, is a lineal descendant. He is the ancestor of the Sarbands, who are considered the first of the Afghán tribes, as also of the twelve *astanas* or families who were formerly considered as hereditary devotees.*

“ His Highness Saddo chief of the Afgháns, being the fruit of the tree of that garden, and a blossom of that rose tree, this account of his ancestry has been compiled, to the end, that their fame may be known to posterity.

“ What can we inherit but fame beyond the limits of the tomb.”

“ The following histories and authorities have been consulted in the composition of the work, viz. ;—Tárikh-i-Salátin-i-Súreah ; Tabakát-i-Akbirí ; Aæn-i-Akbirí ; Mirát-ul-Afghánah, which work was written by Khán Jehán, Ludhi, in the reign of the Emperor Jehángír ;

* Both Mr. Elphinstone, (Kabul, Vol. 1st, page 252) and Professor Dorn (Neamut Ullah, Part II. page 40) have fallen into error respecting this *fourth* grand division of the Afgháns, called by them respectively the Betnee, and Botni, Baiṭni, or Báṭiní. باطنی is not the name of a tribe, but is derived from the Arabic باطن batin which means, *hidden, or knowing the hidden or concealed, hence the Almighty is often termed. الباطن—Al Batin.*

Tárikh-i-Sháhán-i-Safawíah, Irání; Sháh Jehán NámeH; Tárikh Alamgírí; Furukh Seorí; Tárikh-i-Mahommed Sháhí; Nádír NámeH; Tárikh Ahmed Sháhí; Rassalah Akbar, Khadkah; and other information has been collected from the narratives of trustworthy persons. I have entitled the work, Tazkirát-ul-Mulúk, of the ancestry of the tribe of Saddo, the chief of the Afgháns. It consists of one *mukaddamah* (pre-face), two *asals* (originals), and one *khátimah* (epilogue).”*

Mukaddamah.

ON THE FOREFATHERS OF SADDO, CHIEF OF THE AFGHÁN PEOPLE.

The great ancestor of this tribe is Malik Tálút (Saul) who is mentioned in the Korán and other works, as descended from Binyamín, bin Yákúb, bin Issák, bin Ibráhím (may the blessing of the Almighty rest on them and on their house). Tálút was celebrated amongst his countrymen for his wisdom, knowledge, and mightiness in war; and the All-wise Creator of the Universe, made him king over Israel, and commanded him to bring to perdition the infidel Jálút, the enemy of his people.†

* The contents of the whole work are;—*Mukaddamah*. On the forefathers of Saddo, chief of the Afgháns. First *Asal*. On the subject of those of the tribe who have ever dwelt in Afghánistán. This *Asal* is divided into two *Faraæ* or Parts. 1st. Respecting that branch who have ruled over the whole tribe. 2nd. On the other members of the tribe, who still dwell in their native country. Second *Asal*. On that branch of the clan who left their country and took up their abode at Multán. This is in five *Faraæ* or parts. 1st. On the Khan Modud Khail. 2nd. The history of the Bahádúr Khail. 3rd. Account of the Kámrán Khail. 4th. Account of the Zæfarán Khail. 5th. The Khwájah Khizar Khail, who are generally known as the Súltán Khail, Khodkah. *Khátimah*. Account of the remaining branches of the Khwajah Khizar Khail, the descendants of Shah Dur-i-Durán, and their dispersion into various parts of India, and the Panjáb.

† “And their prophet answered and said unto them, Verily God hath set Tálút king over you, and hath enlightened his mind, and strengthened his arm: they answered,

“At this time Mehtar Dáoud, who dwelt in the district situated between the territories of the rival princes, went and joined the army of his countrymen,* who were hard pressed by the superior army of Jálút.† The king on this account issued a proclamation to the effect, that whoever would go forth to fight with Jálút (Goliath) and kill him, should receive the hand of the king’s daughter in marriage, and be declared heir to the throne.

“When Tálút went out to meet Jálút, his troops being seized with a sudden panic, fled from the field with the exception of 313 persons, who by the will of God, took courage and remained with their king.‡ It was

How shall he reign over us, seeing that we are more worthy of the kingdom than he, neither is he possessed of great riches? Samuel said, Verily God hath chosen him before you, and hath caused him to increase in knowledge and stature.” Al Korán. Chap. II.

“Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

“And he had a son, whose name was Saul, a choice young man, and a goodly: and *there was* not amongst the children of Israel a goodlier person than he: from the shoulders and upwards *he was* higher than any of the people. 1st Samuel, Chap. ix. verses 1, 2.

“So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them.

“And he gathered an host and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.” 1st Samuel, Chap. xiv. verses 47, 48.

* “Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

“And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.” 1st Samuel, Chap. xvi. verses 19 and 20.

† “Now Saul, and they and all the men of Israel, were in the valley of Elah fighting with the Philistines.

“And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.” 1st Samuel, Chap. xvii. verses 19, 20.

‡ “And Tálút said unto his soldiers, Verily God will prove you by the river, for he

at this time that Dáoud killed the infidel Jálút in single fight, after which the small but brave band which had stood its ground, fought with such determined courage, that the enemy were entirely defeated and put to the rout.*

“After this action on the part of Mehtar Dáoud, it became incumbent on king Tálút to fulfil the terms of the covenant which he had made, and accordingly he gave his daughter to Dáoud in marriage, and a patent of succession to the throne.

“During the life-time of king Tálút, Dáoud served him faithfully, and at his death succeeded him. Armíah (Jeremiah) and Birkíya, Tálút’s sons, were raised to the highest honors, became the captains of his armies, and continued in his service during their life-time.

“In the common course of events, Dáoud himself set out on that journey from which no traveller returneth, and was succeeded by his son Súlímán. He appointed Afghána the son of Armíah, to the command of his armies, and the government of the Jins and Diws;† whilst Ásif, the son of Tálút’s son Birkíya, was made his principal minister.

that drinketh thereof shall not be on my side (but he shall be on my side who shall not taste thereof) except he who drinketh a draught of the water out of his hand. And they drank thereof, except a few of them. And when they had passed over the river, he and those who believed with him, said, We have no strength this day against Jálút and his host. But they who considered that they should meet God at the resurrection, said, How often hath a small army by the will of God, defeated a greater one, and discomfited it, for God is with those who patiently persevere. And when they went forth to battle against Jálút and his forces, they said, Oh Lord, pour on us patience, confirm our feet, and help us against this unbelieving people. Therefore they discomfited them by the Almighty will, and Dáoud slew Jálút.” Al Korán. Chap. II.

* “And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until they came to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.” 1st Samuel, Chap. xvii. verses 52, 53.

† “This statement will not appear so fabulous if we compare it with Samuel 2d,

“One day king Súlímán seated on his throne and accompanied by his minister was journeying through the air,* when they passed the district of Rúdah, in which is situated the lofty mountain of Káseghar, which lies between Pesh’áwer and Kandáhár, and Kábul and Multán. It is near the town of Darában and west of the Sindhu (Indus) river.

“Pleased with the spot, and the salubrity of the climate, the wisest of men directed his minister to form a seat out of a stone which was at hand. This being almost immediately done, Súlímán sat in it for some time and enjoyed the beauty of the landscape which lay spread out at his feet. The mountain is known at present as the Takht or (Throne) of Súlímán.† A portion of the throne still remains, to which the people of the surrounding districts, are in the habit of making pilgrimages.

“The mountain tract of Káseghar, and the district of Rúdah, were assigned in feudal tenure to Afghána.

Chap. xxi. verses 15 to 22, for Diw, and Jin, mean—a giant as well as a demon or genii—دیو díw. A devil, a demon, genius, giant, spirit, ghost, hobgoblin. The Díws or Dives, Jíns, Genii, or giants of eastern mythology, are a race of malignant beings.” See جن also in Richardson.

* “No name is more famous among Muhammedans than that of Solomon. According to their belief, he succeeded David his father when only 12 years old; at which age the Almighty placed under his command, all mankind, the beasts of the earth and the fowls of the air, the elements, and the genii. His throne was magnificent beyond description. The birds were his constant attendants, screening him like a canopy from the inclemencies of the weather, whilst the winds bore him whithersoever he wished to go. Every age and every nation have had their fooleries, and even many of the received opinions of modern times will not bear the touchstone of Truth. The sorcery laws of our country are a far more authentic disgrace to human nature, than all the wild, yet pleasing fables of the East.” See Richardson.

† “In the southern part of the Wuzcere country, where this range is passed through by the river Gomul, it is low in both senses, and forms the lofty mountain of *Cussay Ghar*, of which the Takht of Súlímán, or Solomon’s Throne is the highest peak.” Account of the kingdom of Cabul, vol. 1st, page 164.

“I was told that on the top there was a holy stone or rock, the seat of a Musalman Fakir, whose name it bears; but I venture to doubt the story.” Vigne’s Ghuzni, Cabul, &c. Page 61.

“The original meaning of the word Afghána is *fighán*—a Persian word, which means ‘*complaint*,’ ‘*lamentation*,’ because he was a cause of lamentation to the devil, jíns, and mankind. From the constant use of the word, the vowel point (—) *kasrah* was dropped, after which the other letters could not be sounded without the aid of a vowel, and *alif-i-wasl* was placed before the *gh*, and thus made Afghána.

“Malik Afghán having taken possession of his new territory, (to use the expressive words of the author) ‘irrigated the land of that mountainous country with the water of the sword, and planted in the hearts of its inhabitants, the seeds of his own faith. He fixed his residence at a place named *Púsh* or *Pásh*, situated in the mountains; and from the name of this place, the people have derived the name of Pushtún, and their language Pushto. Some traditions state that the Afgháns acquired their language from the Diws; and others, that it is the original dialect of the aboriginal inhabitants of Káseghar, and that the Afgháns were in the habit of carrying off the wives and daughters of those Infidels, and intermarrying with them,* thereby learning from them the Pushto language, and in course of time forgetting their own Ibrahámí tongue.”†

Again to use the words of the author, “Malik Afghán having purified the face of the mistress of that country from the filth of the wicked infidels by the pure water of the sword; and having given unto her the rouge of beneficence, and decked her out in the bridal garments of religion and the ornaments of Islam, bestowed her in the marriage of possession to one of his sons; after which he returned to the court of king Súlímán, at Bait-ul-Mukaddas,‡ where at length he died at a very

* See the Kullasat-ul-Ansáb.

† Ibrahámí means the Hebrew language.

‡ بَيْتُ الْمُقَدَّسِ The Sanctified or Holy Temple—the Arabic name for Jerusalem.

advanced age. His descendants from generation to generation, and from tribe to tribe, continued to dwell round about the mountain of Káseghar and to rule over it, and were at constant war with the Infidels, as the neighbouring people were termed.

“ At length, during the chieftainship of Abd-ur-Rashíd bin Kais al Laik, an event happened which was the cause of shaking the world to its very foundations*—the joyful tidings of the last and greatest of the Prophets, resounded both in Arab and in Ajam, and Abd-ur-Rashid became desirous of making a pilgrimage to Mekka for the purpose of seeing him :—

‘ Love ariseth not alone from seeing the object ;
This wealth is often acquired by mere conversation.’

“ In company with several of his kinsmen and friends, he set out for the Hedjáz ; and having arrived at Mekka, performed his pilgrimage according to the rites and tenets of the religion of his forefathers, Israel, Issák, and Ibráhím.† He now set out for Medina, and on the road fell in with the celebrated Khálid-ibn-Wálid, ‘The Sword of God,’—to whom he explained the object of his journey. They travelled towards Medina in company, and on his arrival there, Abdur-Rashíd became a convert to Islám. In the numerous struggles of that period, he became conspicuous for his intrepid bravery, which made the Prophet bestow on him the surname of *batán* or *patán* ‡ (batán or patán) which in Arabic means the *mast* of a

* Allowance will of course be made for religious prejudice.

† “The temple of Mecca was a place of worship, and in singular veneration with the Arabs from great antiquity, and many centuries before Muhammad. Though it was most probably dedicated at first to an idolatrous use, yet the Muhammadans are generally persuaded that the Caaba is almost coeval with the world ; for they say that Adam, after his expulsion from paradise, begged of God that he might erect a building like that he had seen there, called Bait-al-Mamúr, or the frequented house and al-Doráh, towards which he might direct his prayers and which he might compass, as the angels do the celestial one.” Sale’s Introduction to the Korán, page 83.

‡ This word I cannot find in either Kámus, Burhan Kátæ, or Richardson.

vessel, without which it cannot sail, neither can the ship of war sail along without the mast of battle.

“Abd-ur-Rashíd having acquired great renown, at length obtained his dismissal, and was allowed by the Prophet to return to his native land; but was at the same time enjoined to publish and diffuse the doctrines of Islámism amongst his countrymen. He departed from Medina, and in due course reached his home in safety, after which he converted his family and tribe to the new faith, and taught them the Korán. He made war on the infidels with greater zeal than ever, and was celebrated for his piety. At length finding his end approaching, he called his family and tribe around him, and enjoined them to keep their hearts fixed on the only true religion, and their feet firm in the path of Islám; to show friendship and obedience to the followers of Muhammad; and to make war on the infidels, and convert them to the only true faith. After taking an affectionate leave of all, ‘the swallow of his soul having escaped from the wintry cage of this world, took its flight towards the summer mansions of eternal bliss.’

“He was blessed with three sons.—Sarı, Gharı, and Tabrı. The first known as Sarban or Sarband, succeeded his father in the chieftainship, and gave name to one of the two great divisions of the Afgháns called Sarbans. The second also called Gharghasht, gave name to the Gharghashts. The descendants of these three sons constitute the whole of the different Afghán clans, with their numerous branches and ramifications.

“The tribes which are included in the Sarban division, are;—Abdálı, Tarın, Barech, Mabánah, Gharshın, Shíránı, Bábarı, Kánsı, Jamand, Kátanı, Kalíanı, Tarkánı, Khalıl, Mhomand, Dáoudzo’e,* and Yúsufzo’e.

* *Zo’e* in Púshto means, son—*záı* is a corruption of the word.

The twelve *Astánahs* or families who are considered sacred by the other Afgháns, from their progenitors having been devotees, are also included amongst the Sarbans. The Abdáli, Tarín, Bábarí, Jamand and Yúsufzo'e tribes have each one family, the Khalíl three, and the Mhomands four.

“The different branches of the Gharghasht division or offspring of Gharí, are;—the Surání, Jailam, Drukzo'e, Afrídí, Chakání, Jankí or Jangí, Kerání, Bábí, and Mashwání tribes.

“The third son, Tabrí, is the progenitor of the Ghalzo'e, Lúdhí, Níazí, Lohání, Sorbaní, and Klakpúr clans, the whole of whom are styled Tabríns. It is said there was an illicit connexion between one of the daughters of Tabrí, and Mast Ali Ghorí,* and after a short time the fruits of this amour becoming apparent, the father, to make the best of a bad matter, gave her to him in marriage. Three sons were the offspring of this marriage—Ghalzo'e† of whom she was pregnant before the nuptial knot was tied,—Lúdhí, and Sarwání.

“The tribes above mentioned are the whole of those who are of pure Afghán descent—the offshoots of the three sons of Abd-ur-Rashíd, Pátan. He was buried at Káseggar, and succeeded by his eldest son Sári, who was constantly at war with the Kafirs or Infidels. He had two sons—Sharkabun, and Kharshabun. The Sarbans are the descendants of the former, and the Yúsufzo'es, Mhomands, Khalíls and other tribes inhabiting the plain of Pesh'áwer, are the children of the latter.

“On the death of Sári, Sharkabun his son was acknowledged chief of the Afghánah. He was celebrated for his piety and wisdom. In his wars

* The ancestor of the Ghorían Sultans who conquered Ghazní, in 1152.

† *ghal* in Púshto means a thief, and *زوي* *zo'e* a son, hence *غلزوي* *Ghalzo'e*—the son of a thief; *زاي* *záe* is a mere corruption of the word.

with the infidels, he not only acquired great wealth, but also increased his territory, and brought many of the neighbouring tribes under his authority. During his chieftainship Kandáhár and Kábul were conquered by Hújáj bin Yúsuf, Sakafí, who was governor of Khorásán for the Khalífah Abd-ul-Málik bin Mirwán who reigned from 692 to 698 A. D. This event greatly increased the authority of Sharkabun, and established his power more firmly than before.

“He is said to have been succeeded by Abdál his son. Some accounts mention that he was the son of Sharkabun, and others that he was his grandson, but neither of these accounts can be correct, as there is a space of nearly three hundred years between them; Sharkabun being a cotemporary of Hújáj bin Yúsuf, Sakafí, before referred to, whilst Malik Abdál lived in the reign of Máhmúd bin Sabuktagín, who succeeded his father to the throne of Ghazní, in the year of the Hijrah 387. This great hiatus between the reigns of these two chiefs may be accounted for in the following manner. It often happens, that the names of those chiefs who have been celebrated for their wisdom, bravery, piety, or numerous progeny, have been alone handed down to posterity, and those of mediocrity set aside and forgotten. There is an instance of this with regard to Hásham* and Abd-ul-Shams, who were both sons of Abd-ul-Manáf. The descendants of the former are still styled Ban-i-Hásham, whilst those of the latter are known as the Ban-i-Omeyah, from Omeyah the celebrated son of Abd-ul-Shams, and thus the father’s name has been dropped altogether. In the same manner, Malik Abdál having acquired a great name for his bravery, equity, and generosity, and surpassed many of his predecessors in grandeur and dignity, his name has been handed down

* The great-grandfather of Muhammad.

to us, whilst the very remembrance of those of little or no celebrity, is now altogether lost in oblivion. This is the great cause of the confusion which often takes place in the genealogical histories of different tribes and people, and hence the reason why Malik Abdál has been called the son or grandson of Sharkabun.

“ Malik Abdál thus became chief of the Afghánah—Sarbans, Gharghashts, and Tabríns. During his reign the people began to pay attention to agriculture, and the lands about Káseghar were brought under cultivation. Abdál, who was famed for his bravery, followed in the path of his ancestors by making war on the people of the surrounding parts, in the plundering of whose property his followers acquired great wealth. A number of the infidels who dwelt in the vicinity of the Káseghar district, was also at this time converted to the Muhammadan faith. At length the Afgháns having no infidels to plunder, and insufficient land to yield them a subsistence, began to take service under the Ghazniwíd Súltáns, from whom they obtained the district of Bagráam, now known as Peshá’wer, as a feudal fief.* Of the countries to the north, such as Suwat,

* The account contained in the *ربانى المحبت* (Gardens of Friendship) by Mahábbat Khán, differs in some respects from the preceding narration. He says, “ up to the time of the Prophet of Islám, the descendants of Afghánah dwelt in the Salmán mountains, at which period Kais was their chief. He subsequently went to Arabia to do homage to Muhammad, taking with him eleven persons of his tribe, who with himself became converts to the new faith.

“ He returned to his native land, but in the following year he again returned to Arabia with seventy of his tribe, and joined the followers of Muhammad a short time previous to his attack on Mekka, in which affair, and the subsequent operations, Kais behaved so well, that the title of Abd-ur-Rashíd was conferred on him, and he soon after returned to his home.

“ After the death of Muhammad, Kais Abd-ur-Rashíd, with a number of his people followed the two succeeding Khalífs in their wars; and when the Khalíf Osmán determined on the conquest of Khorásán, he requested Kais to obey the orders of Abd-ullah bin Eámir bin Kárez, who had been appointed to head the expedition. This chief had been directed to settle the Afghán tribe with their families, after the conquest

and Bajawer, which were in the hands of the Kafirs, they got possession by force of arms. They also obtained grants of land at Ghazní and Kábul, from Súltán Máhmúd and his successors; and by degrees began to emigrate from the neighbourhood of Káseghar, and settled in those places they considered best suited to themselves. Up to the time of Malik Abdál, the whole of the tribes considered and obeyed him as their

of that province, between it and Hindústán, that they might become a barrier against invasion from the latter country. Kais assisted in the conquest of Khorásán, after which, the tract of country lying between Hirát and Kandáhar was bestowed on him and his tribe, subject to the governor of the province.

“At the period of the struggles between the Omeiyahs and Abbásís, which ended in favour of the latter, the Government of Khorásán was administered by Hújáj bin Yúsuf, Sakafí, who sent an expedition into Hindústán, under his nephew Kásim bin Muhammad bin Yúsuf, Sakafí, who was accompanied by a strong body of Afgháns. They advanced through the district of Roh,* and at length reached Multán, after annexing the former district, which was made over to the Afghán tribes, with directions to keep under the refractory Hindús. From the occupation of Roh by the Afgháns they obtained the name of Rohillas.

“Sabuktagín the founder of the Ghuzniwíd dynasty, and father of the great Máhmúd, entertained a number of Afgháns in his army. When that ruler died, Ismáíl his son by the daughter of Alta'kin, the owner of Sabuktagín—for the latter was originally a slave—succeeded his father; but Máhmúd, another son by the daughter of the chief of Zábúlistán (Kábul) opposed him in the succession, and a civil war ensued between them. The Afgháns who were dependent in some measure on that chief, joined his son-in-law Máhmúd, who defeated Ismáíl, and confined him in a fortress.

“In gratitude for this effectual aid on the part of the Afghánah, Máhmúd gave his sister in marriage to Sá'ho the chief of the tribe, by whom he had three sons—Salár, Mas'æud, and Ghází, who are buried at Baráj.

“When Súltán Máhmúd set out on his expedition against Samnáth in Guzerát, he took with him a body of Afgháns. Several times during the siege of that stronghold, fortune seemed to incline against the Muhammadan arms; but at length the Afgháns were brought to the front, who having fastened the skirts of their garments together, attacked the Hindús with such fury that the latter were entirely defeated, but not until the victors as well as the vanquished had sustained immense loss. In reward for this important service, the ‘Breaker of Idols,’ bestowed on each of the Afgháns the Túrki title of Khán: their former title of Malik was derived from Malik Talút”—Rí'áz-i-Mahábbat.

* The Belúchís and other inhabitants of the Deráh Ghází Khan, and those of the southern part of the Deráh Ismáíl Khán districts, speak of the mountain range immediately west of the Indus, to the southern boundary of Afghánistán, by this name.

head and chief; but now each tribe and village began to choose their own governors, and ceased to pay that respect and obedience to his authority, which they formerly did; in fact they fell headlong into the slough of arrogance and presumption.

“ Abdál was succeeded by his son Malik Rajar. This prince—a second Nimrod—was passionately fond of the sports of the field, in which he spent the best part of his days and nights. He was blessed with four sons—Æsau, Núr, Khokai, and Makou, the first of whom, a God-fearing and just personage, succeeded him in the chieftainship: the others gave name respectively to the Núrzo’e, Khokarí and Makou tribes.

“ The remainder of the Abdálís, and other clans, which had up to the present period continued to dwell in the Káseghar district near the Takht-i-Súlímán, finding it too small to support so many families, began, in the hot season, to migrate with their flocks, to the neighbourhood of Kandáhár, returning again to their old haunts at Káseghar in the winter.

“ Malik Æsau had three sons—Zírak, Is’hák, and Alí. At his death he bequeathed the turban of authority to Zírak, his sword to Is’hák, and his carpet for prayer to Alí. From these two latter, the Is’hákzo’e, and Alízo’e branch of the Abdálís are descended; and from them is also descended the only one of the twelve *astanáhs*, or families who are devoted to the priesthood, as already referred to.

“ Zírak, who was a wise and able chief, governed his tribe with energy and ability. He completely rooted out the crimes of impiety, adultery, and dishonesty, which appear to have been but too prevalent at the period in question.

“ The five tribes which have been already mentioned as the Abdálí clan,

viz. ; Is'hakzo'e, Alízo'e, Nírzo'e, Khwagání, and Makou, are known as the Panjpa'o branch.

“ My own opinion is that Malik Abdál was a cotemporary of Súltán Máhmúd, Ghazniwíd, and Malik Zírak of Shah Rukh Mírzá,—son of Amír Timúr, Gúrgání—between whose reigns there is a period of some three centuries. As has been already noticed, the names of the most celebrated chieftains can alone have been preserved by their eountrymen, whilst those of less fame have sunk into oblivion.

“ The distriet of Rúdah and Káseghar, as before stated, not being of sufficient extent to support the great number of people, to which the Afgháns had by this time increased, Malik Zírak was induced to send an agent to Sháh Rukh Mírzá,* at Hírát, for the purpose of solieiting a grant of the districts round Kandáhár. This request was favourably listened to by the Sháh, and Zírak in eonsequencee gave directions to the Abdálí, Barech, Tarín, Jamad, Ghalzo'e, Kákur, Kásí, Bábur, and other tribes—who were more numerous than the extent of their lands could support—to proceed to Kandáhár and settle on the lands granted by the Sháh in that district. To each tribe a portion of land was given, in proportion to the number of families of which it consisted, and for which ground they had to pay a small tax to the Governor of the province.

“ Zírak had three sons—Popul, Báarak, and Alako, from whom have sprung the Populzo'es Báarakzo'es and Alakozo'es. At his death Popul succeeded him in the chieftainship of the whole Afghánah people. Being a sagaeious and intelligent chief, and endowed with the tact of government, he kept the whole of the tribes under subjection and obedience. They also were generally well satisfied with his government, but at the

* The accomplished son of the great Timur.

same time, those who showed any opposition to his authority, were punished by the Kandáhár Governors, and this tended still more to keep all under proper restraint.

“Popul had also three sons—Habíb, Bádú, and Aiyúb. The two former were by one mother, and the latter by another wife. Some also say that Aiyúb was the son of the first wife by a former husband.

“Bádú was the ancestor of the Bádúzo'es, and Aiyúb of the Aiyúbzo'es. At length Popul suddenly finding his end approaching, sent for his children; and after giving them much good advice, and exhorting them to follow in the footsteps of their ancestors, departed this life, leaving the chieftainship of the tribes in the hands of his eldest son Habíb.

“The children of Afghána who had now become a numerous people, and had, up to this time, paid obedience to the authority of their chief, began to show symptoms of restlessness, and dislike to the yoke of Habíb's supremacy. At length they commenced quarrelling amongst themselves, and the *khails* or clans of every village having declared themselves independent, set about nominating their own chiefs. All was uproar and confusion; the rich tyrannized over the poor, and the strong plundered the property of the weak; might was right; and villainy, impiety, and depravity, reigned supreme.

“Malik Habíb endeavoured for a long time to stem this torrent of rebellion, and regain his lost authority over the people, but without success; and at length not one tribe remained on his side. The Taríns, Barechis, Ghalzo'es, Kákurs, Shíranís, and others, each set up one of their own tribe as pretenders to the chieftainship; raised the standard of revolt; and commenced a civil war. The life of Habíb was spent in civil contentions, which were entirely without avail. He had three sons—

Bámí, Ismæíl, and Hasan, from the two last of whom are descended the clans of Ismæílzo'e, and Hasanzo'e.

“ Bámí, who was of a mild disposition and possessed of many excellent qualities, succeeded his father as nominal head of the Afgháns. Súltán Bahlol Ludhí, and his son Sikunder—emperors of Hindústán—were on friendly terms with him, and sent him from time to time various costly presents. This produced great envy in the hearts of the pretenders to the chieftainship, and they despatched agents with presents to these potentates. Their agents without being admitted to an audience even, were dismissed with the answer, that the Súltáns neither knew of, nor recognized any other head of the Afgháns than Malik Bámí. He had four sons—Sálih, Alí, Zaiyl, and Warukah. They were fathers of large families, and their memory has been perpetuated in the separate clans bearing their respective names.

“ Bámí died at an advanced age, and the shadow of chieftainship which now alone remained, descended to his eldest son Sálih, who became head of the Habíbo'e tribe, which consisted of the three smaller ones of Alí, Zaiyl, and Warukah, just mentioned, who acknowledged and supported his authority. He was a man of great piety and generosity; and his threshold was never clear from the crowds of poor, nor his table from the numerous guests. In his lifetime Shír Shah, and Salím Shah, who were of the Shorkhail branch of the Afgháns, sat on the throne of Delhí; and the friendship which had sprung up between his father and the Lúdhía Emperors, was renewed and kept up with the former princes also. At length the vicissitudes of fortune wrested the sovereignty from the grasp of the Ludhís, and placed it in the hand of the Moghal; but when Shír Shah in the year 951 of the Hijerah,* sallied forth to regain the throne

* A. D. 1544.

of his ancestors, the Afgháns assisted him with a powerful force of their countrymen, and Hindústán was regained. When the agents of Malik Sálíh presented his letter of congratulation to Shír Shah, the Emperor observed to his ministers and court, that Malik Sálíh was not only his own chieftain, but that his forefathers, from the time of Malik Afghán, were the chiefs of his forefathers also ; and that the family of Malik Sálíh had no equal in rank amongst the whole of the Afghán tribes. Shír Shah after thus acknowledging Sálíh as his head and chief, and treating his agents with great distinction, dismissed them with numerous presents for their master.

“ At length in the reign of Sháh Tamásíb, Sufawí, in the year of the Hijerah 965, on the night of Monday the 17th of the month Zú’lhíjjah ; the bright orb of Saddo rose from the eastern horizon of the black goat’s hair tent of Malik Sálíh, and diffused his refulgent beams on the surrounding world.”

With the birth of Saddo, the ancestor of the great Ahmed Shah, Abdálí, the Introduction to the Tazkírát-ul-Mulúk closes.

Sir John Malcolm’s words on the origin of the Afgháns are—“ Although the right of the Afgháns to this proud descent is very doubtful, it is evident from their personal appearance, and many of their usages, that they are a distinct race from the Persians, Tartars, and Indians, and this alone seems to give credibility to a statement which is contradicted by so many strong facts, and of which no direct proof has been produced.”

Sir William Jones was of opinion that the Afgháns are the Paropamisadæ* of the ancients, but this is very improbable, for it is proved by

* See Quintus Curtius’s Life of Alexander. Book 7.

the statements of many authorities, besides that of the work from which I have given an extract, that the Afgháns are not the aborigines of the country they at present inhabit, but have gradually advanced from the west of Asia ; and it is not improbable, but that during the lapse of ages, they might have been forced from various causes, to emigrate from the districts in the vicinity of Jerusalem, as stated in the tradition I have quoted. The Seah-Posh Kafirs are in all probability the Paropamisadae of the writers of antiquity, respecting whom, on some future occasion, I hope to offer some remarks.

According to the Makhzan Afghání, after Ferídún's victory over Zohák, the latter was subjected to such acts of tyranny, that his children fled for safety to the mountain tract of Ghor, which at that time was only inhabited by a few scattered tribes of the Israelites, Afgháns, and others. If Jewish families could, at that period, have been inhabitants of Ghor, it is equally possible that the Afgháns themselves might have come originally from the Holy Land.*

The mountain districts of Afghánistán heard not the "Allah Akbar" of the conquering Arabs, until the fourth or fifth century of the Hijerah, by which time the sun of their power had commenced to wane. Up to this time even, we find that the Kafirs or Infidels inhabited the mountain

* In the reign of Saosduchinus king of Babylon, called in scripture Nabuchodonosor the First (A. M. 3335. Ant. J. C. 669) the prophet Tobit, who was still alive and dwelt among other captives at Nineveh, a short time before his death, foretold to his children the sudden destruction of the city, of which at that time there was not the least appearance. He advised them to quit the city before its ruin came on, and to depart as soon as they had buried him and his wife. The Jews, at this time being captives, to follow the advice of Tobit, would have had in the first place to have escaped from Nineveh by stealth ; and having accomplished this much, where could they hope to find a more secure retreat, than towards the east, and in the direction of the mountainous tracts now inhabited by the Afghán tribes? See Tobit c. XIV. v. 5—13.

districts of Ghor, and continued to dwell there up to the thirteenth century of our era, when Marco Polo visited those regions.*

The Yúsufzo'e tribes, who now hold the whole of the districts to the north of the Lundy Sind, or Kábul river,† were even in the time of Báber but new comers, and in this, his statement agrees with the account in the Tazkirát-ul-Mulúk. In another place Báber mentions the people of Bajawer, as "rebels to the followers of Islám, and besides their rebellion and hostility, they followed the custom and usages of Infidels, while even the name of Islám was extirpated from among them."‡ From this it appears that the people of the country had been converted to Muhammadanism, and relapsed again to idolatry, but were *not* Afgháns.§

Nowáb Allah Yár Khán, son of the Nowáb Háfiz Rahmat Khán,|| in the preface to a lexicographical work of which he is the author, states, that "there are two divisions of the Afgháns, whose language also differs in many respects, so that the words used by some tribes are not known to, or understood by, others. They are termed Pushtún and Pukhtún and they speak the Pushto and Pukhto¶ respectively. The former is the western dialect, having some affinity to the Persian; and the latter the eastern, containing many Sanskrit and Hindí words: The people who

* Travels of Marco Polo; Marsden's Translation. Book I. Chap. 22. pp. 122.

† *Lundy Sind*, in Pushto signifies the "Little river," in contradistinction to the *Aba Sind*, or "Father of rivers," as the Indus is termed.

‡ Báber's Memoirs, page 248.

§ "Although Bajour, Sewad, Peshour, and Hashnagar, originally belonged to Kábul, yet at the present time some of these districts have been desolated, and others of them entirely occupied by the tribes of Afgháns, so that they can no longer be properly regarded as provinces." Ibid, page 141.

|| The author of the *Khullasat-ul-Ansáb*.

¶ Merely in substituting sh for kh, z for g, etc.

dwell about Kábul, and Kándahár, Shora'wak, and Pishín, are designated Bar Pushtún, or upper Afgháns from *ب* *above*; and those occupying the district of Roh, which is near Hind (India) are called Lar Pukhtún or lower Afgháns from *پ* *below*."

He describes Roh—about which has been, and still continues to be, great diversity of opinion—as “bounded on the east by Suwat and Káshmir, west by the Helmund river, north by Káshkár or Chitrál and Kafiristán, and south by the river or sea of Bukker, called in Persian Níláb, (The Blue Water) and Níl'aow or Aba-Sin, (The Father of Rivers) by the Afgháns.”

The author of the *Ferang-i-Jehángírí* gives a somewhat similar account of it; “Roh,” he says, “is the name of a range of lofty mountains, in length extending from Suwat and Bajour, to Síwní, which is in the district of Bukker in Sind; and from Hasan Abdál (in the Sind Ságur Doába, of the Panjáb) to Kándahár in breadth; and in this highland range the latter city is situated.”

I have been told by Afgháns in the vicinity of Pesh'áwer, and other places, that their ancestors first came from a district named Ghwárí Margháb, which they said lies to the westward of Khorásán. This is, however, a mistake; a small village bearing this name, and the place referred to by them, is situated about mid-way between Kándahár, Shora'wak, and Girishk, which is one of the old seats of the Afghán tribes who now occupy the Pesh'áwer valley. Ghor, supposed to have been the original district of the Afghána, lies much to the north. It was from this latter place that the Ghoríán tribe issued in the year 1152 A. D. when they overturned the throne of the Ghazníwíd Súltáns.

The diversity of opinion regarding the origin of the Afghána, is not

greater than that respecting their language, of which, at the time I write, with the exception of a small brochure by the late Major R. Leech of the Bombay Army, no grammar exists.* It is to be hoped that the present work, together with a dictionary in preparation, will enable the learned both of Europe and India, to give a better, and more decided opinion than heretofore on the affinity of the Afghán language to those of ancient Asia.

Sir William Jones's opinion was, that the Pushto or Pukhto language has a manifest resemblance to the Chaldaic, but Professor Klaproth vehemently denies this, and states, that nothing whatever is known regarding this dialect;† that neither in words or grammatical structure, is there the slightest resemblance between Pushto and any Semitic language, and that it is unquestionably a branch of the great Indú-Germanic division of languages.

Professor Dorn of St. Petersburg—who some few years since published a work on the Pushto language‡—in the preface to his translation of Ne'amut Ullah, gives as his opinion, that the Pushto language bears not the slightest resemblance to the Hebrew, or Chaldaic, either in its grammar or vocabulary,§ and he imagines the Afgháns may belong

* Since writing the above, Captain Vaughan of the Bengal Army has published a Grammar.

† It is to be hoped the Professor will change his opinion now, as regards the latter part of this sentence.

‡ "A Chrestomathy of the Púshnú Language, with a Glossary." St. Petersburg 1847. The work consists of extraets from a few of the best known Pushto authors, amongst which the odes of Mullá Abd-ur-Rahmán predominate. The text appears to have been printed from a recent and incorrect MS. and consequently is full of errors. In the Glossary, the meanings of many of the Pushto words are merely guessed at, and are very wide of the mark.

§ If we are to take the Glossary of Prof. D. as a specimen of the vocabulary of the Pushto, I should say the language bears more than a strong resemblance to Hebrew, Chaldaic, and other Semitic dialects, seeing that this Glossary contains *ninety per cent. of pure Arabic words*. See pages 388, 389 and 390—in which there is not *one* Pushto word; with two or three exceptions, they are all Arabic.

to the great Indú-Teutonic family of nations, and are aborigines of the country they at present inhabit. This latter opinion, however, is proved to be an erroneous one, from the writings of various authors, and many well authenticated facts.

The Baptist Missionaries of Serampúr again, consider the Pushto and the Belúch* languages, to form the connecting link, between those of Sanskrit, and those of Hebrew origin.† M. Adelung, in his *Mithridates* vol. 1st, page 225, considers Pushto an original and peculiar dialect, but at the same time acknowledges his acquaintance with it to be very slight.

Mr. Elphinstone, in his work on Kabul, Vol. 1st, page 302, with reference to the Afghánián language, considers that its origin cannot be easily discovered. He remarks, “a large portion of the words that compose it, as also most of the verbs and particles belong to an unknown root, and in this portion are included most of those words, which from the early necessity for designating the objects they represent, must have formed parts of the original language; yet some of this very class belong to the Zend and Pehlavi, such as the terms for father and mother, sister and brother.” He also further states, that out of two hundred and eighteen Pushto words, not one had the smallest appearance of being deducible from any of the Semitic languages; but that a resemblance (five out of one hundred and ten words) can be traced between it and the Kúrdish, considered to be an Indú-Germanic tongue.

One of the most decided proofs against the erroneous idea that the Afgháns are the aborigines of the territory they at present inhabit, and that the Pushto is the original dialect of those countries, consists in the

* The Beluchki is a mixture of Persian, Sindhí, Hindí, and Sanskrit, with some original words.

† They also notice the numerous pure Hebrew roots to be found in Pushto.

facts brought to light in the decyphering of the Bactrian, and Indú-Scythian coins. M. Lassen in his interesting and erudite work* on this subject, very truly observes; "I indeed know that some have pretended to recognize the Afgháns in eastern Kábul, even as early as Alexander's time; not so Mr. Elphinstone,† who rather proves their immigration into Kábul at a much later period. This conjecture has originated with Professor Wilken,‡ who thinks he recognizes the Afgháns in the Assakanes. If these were indeed Afgháns, the Afghán language would have been spoken throughout Kábul, and the language of the coins must be the source of the Pushto. Without observing, that neither ancient authorities nor modern Afghán history§ admit or requires this supposition, the correct assertion of the learned academician himself, that the Afgháns belonged to the Medo-Persic tribe, is at variance with it; the Assakaness inhabited a country, where even in the 7th century A. D. an Indian language was spoken."

As the learned Professor urges—if the Afgháns were the aborigines of the countries they at present inhabit, the Afghánián language must, as a matter of course, have been generally spoken. Had such been the case, the language on the coins must have been the source of the Pushto, but no similarity whatever exists between them.

The Afgháns, although subdivided into numerous tribes, are undoubtedly one race, and speak one original language. Had they been the aborigines of the country at present known as Afghánistán, we must

* Points in the history of the Greek and Indú-Scythian Kings in Bactria, Kábul, and India. Page 116.

† Account of Kábul. Vol. II. pp. 10, 33, 44, 50 and 56.

‡ Abhandlg. der Berlin Acad. 1818-19, p. 261.

§ Báber does not mention any thing about Afgháns at Kábul, when he took that city.

have heard something of them from ancient writers, for we find that even in the time of Herodotus, Darius had sent an exploring expedition under Scylax of Caryanda and others as far as the Indus.* That the whole of the regions west of Jelálábád, or even as far west as Kábul, were peopled by a Hindú race, most ancient writers agree to, as also that they were of different tribes, and spoke different languages. Herodotus says—"There are many nations of Indians, and they do not speak the same language as each other; some of them are Nomades, and others not."†

Again the father of History observes. "There are other Indians bordering on the city of Caspatyrus and the country of Pactyica, settled northwards of the other Indians, whose mode of life resembles that of the Bactrians."‡ The country here referred to—the same as Scylax and his companions started from on their voyage down the river—is the present district of Pakhlí, north of Attak. The Indians are in all probability the ancestors of the race who still occupy that district; the Suwatees; and the people of Astor and Gilgit.

It is therefore evident that the Afgháns have immigrated into their present territories from the westward;§ and that the aborigines—the Seah

* "A great part of Asia was explored under the direction of Darius. He, being desirous to know where the Indus, which is the second river that produces crocodiles, discharged itself into the sea, sent in ships both others on whom he could rely to make a true report, and also Scylax of Caryanda. They accordingly, setting out from the city of Caspatyrus and the country of Pactyica, sailed down the river towards the east and sunrise to the sea." Melpomene IV. 44.

† Thalia, III. 98.

‡ Thalia, III. 102.

§ The empire of the Great Cyrus extended, according to the best authorities, from the Ægean to the Indus, and from the Euxine and Caspian to Ethiopia and the Arabian sea. As it was customary to transport a whole tribe, and sometimes even a whole nation from one country to another, and as the Jews were ever a stiff-necked race, is it not possible, that the Great King may have transported some of the most troublesome amongst them to the thinly-peopled provinces of the east, where they would be too

Posh Kafirs, or Black-clad Pagans ; the Suwatees ; and the people inhabiting the hills to the north-east of Suwat, on the one side, and possibly the Belúchis and Jatts on the other—have been forced by the gradual advance of this powerful race, to move to the north-east and south-west respectively.

I formerly entertained an idea that some affinity might exist between Pushto and the language of that strange people, the Gypsies, but subsequent enquiries have convinced me to the contrary ; and I find that no trace of similarity exists between them. This may also be seen by reference to a comparative table of languages which I shall shortly publish.

Whether the Afgháníán language be a dialect of the Semitic, of Zend

far away from their native land and captive countrymen to give trouble in future ? Or, as I have remarked in another place, is it not probable, as well as possible, that those of the Jews who could effect their escape, might have fled eastward, preferring a wandering life in a mountainous country, with independence, to the grinding tyranny of Cyrus's successors and their Satraps ? In fact there was no other direction to which they could have fled, except towards the north, inhabited by the Scythians who would have massacred, or at least made slaves of them or sold them as such ; or eastward, which being mountainous and but thinly peopled, was likely to afford them a permanent and secure retreat. According to Ni'amut Ullah, Zohák's children, to escape the exterminating vengeance of Ferídún, fled for refuge to the Kohistan of Ghor, and settled there ; and at his time, its only inhabitants were some scattered tribes of the Israelites, Afgháns, and others.

There are a number of Jews to be found in the south-west parts of India, and in the Bombay Army there are a great number. Where did they come from ? and when did they come ?

Again in the 5th year of Darius (A. M. 3488 ; Ant. J. C. 516.) Babylon revolted and could not be reduced until after a siege of twenty months. It is therefore probable that the Jews of whom a considerable number remained at Babylon, went out of the city before the siege was formed, as the prophets Isaiah and Jeremiah had exhorted them long before, and Zachariah very lately in the following terms : "Thou daughter of Zion, that dwellest with the daughter of Babylon, flee from the country and save thyself." Isaiah, XLVIII. 20. Jeremiah L. 8. LI. 6, 9—45. Zachariah II.

It also appears that Ochus son of Artaxerxes Mnémon, carried a number of Jewish captives into Egypt, and many others into Hyreania, where he settled them on the coast of the Caspian (A. M. 3653, Ant. J. C. 351 ;) might not some have been sent eastward also ? See Solin. C. 35, Euseb. in Chron. etc.

or Pehlavi origin, or of the Indian stock, I will leave for others better qualified to decide. Before entering into any investigation on the subject, it must be borne in mind, that "no efforts of the learned, can ever so far alter a language, as to deface every line of resemblance between the speech of the present day and that of even the remotest ancestry : nothing but the absolute extirpation of the aboriginal natives can apparently accomplish so singular a revolution."* As an instance of this, we have merely to examine the present language of Persia, and the different dialects of the continent of India; or for a still more convincing proof, to look into the Gothic and Celtic original of the modern European languages, amidst the polish and refinement of the Greek and Latin.

Before bringing these rambling remarks to a close, I must notice a few of the most striking peculiarities of the Pushto language, which will, in some measure, serve as a guide in investigations as to its origin and affinity to the other dialects of the Asiatic continent. It will however be well, first to point out the best and most effectual method of ascertaining the *real* affinity of oriental languages.

Baron William Humbolt, in an essay on this highly important subject remarks; "I confess that I am extremely averse to the system which proceeds on the supposition that we can judge of the affinity of languages merely by a certain number of ideas expressed in the different languages which we wish to compare. I beg you will not suppose, however, that I am insensible to the value and utility of the comparisons: on the contrary when they are well executed, I appreciate all their importance; but I can never deem them sufficient to answer the end for which they

* Richardson's Dissertation.

have been undertaken ; they certainly form part of the data to be taken into account in deciding on the affinity of languages, but we should never be guided by them alone, if we wish to arrive at a solid, complete and certain conclusion. If we would make ourselves acquainted with the relation between two languages, we ought to possess a thorough and profound knowledge of each of them. This is the principle dictated alike by common sense and by that precision acquired by the habit of scientific research.

“I do not mean to say, that, if we are unable to attain a profound knowledge of each idiom, we should on this account entirely suspend our judgment : I only insist on it that we should not prescribe to ourselves arbitrary limits, and imagine that we are forming our judgment on a firm basis, while in reality it is insufficient.

“But further, I am convinced that it is only by an accurate examination of the grammar of languages, that we can pronounce a decisive judgment on their true affinities.

“If two languages, such for instance as the Sanskrit and the Greek, exhibit grammatical forms which are identical in arrangement, and have a close analogy in their sounds, we have an incontestible proof that these two languages belong to the same family.

“The difference between the real affinity of languages, which presumes affiliation as it were among the nations who speak them, and that degree of relation which is purely historical, and only indicates temporary and accidental connexions among nations, is, in my opinion, of the greatest importance. Now it appears to me impossible ever to ascertain that difference merely by the examination of words ; especially, if we examine but a small number of them.

“But whatever opinion may be entertained with respect to this manner of considering the difference of languages, it appears to me at all events demonstrated: First, that all research into the affinity of languages, which does not enter quite as much into the examination of the grammatical system as into that of words, is faulty and imperfect; and, Secondly, that the proofs of the real affinity of languages, that is to say, the question whether two languages belong to the same family, ought to be principally deduced from that alone; since the identity of words only proves a resemblance such as may be purely historical and accidental.”

There are nine letters of the Arabic alphabet which never occur in pure Afgháníán words,—ث, ح, ص, ض, ط, ظ, ع, and ف; and therefore the language really contains but twenty-nine letters, including five peculiar ones, to which, after a careful comparison of six hundred alphabets, I find that there is no similarity as to form or sound, either in Arabic, Zend, or Sanskrit; but characters similar in sound are contained in most of the Semitic, and some Tártárian dialects. The Pushto letters with the corresponding ones in the languages referred to are as follow.

تس or tz, pronounced tse or tze, has an equivalent in the Chaldaic 𐎢 ts, Hebrew צ tsóde, Samaritan 𐤓 tsáde, Syriac ܛ tsode, Ethiopic and Amharic ጸ tza, Armenian Զ tsa, Palmyren 𐤓 ts, Phœnician 𐤓 or 𐤔 ts, Punic 𐤓 ts, Kufic 𐌒 ts, Georgian 𐌖 ts, Mongolish 𐠊 ts, Mandchú 𐠊 tsa, Thibetan 𑄧 ts, Albanian 𐌒 - 𐌓 ts, Corean ㅈ - ㅉ ts, and the Japanic ㄗ - ㅈ - ㅉ tse.

ძ dz or ds, pronounced dze or dse, similar to the Hebrew ד dsain, Aramáic ܕ ds, Palmyren 𐤌 ds, Phœnician 𐤌 ds, Kufic 𐌑 ds, Syriac ܕ dzain, the Assyrian cunifform 𐎢 - 𐎣 dz or ds, Armenian Զ Զ

dza, Greek ζ *zeta*, Georgian ჳ *ds*, Mongolish ᠵ - ᠵ *ds*, and Korean ㅈ - ㅉ *ds*, Mandchú ㄸ - ㅉ *ds*, Japanic ㅈ^h *dz*.

ღ *urray*, for which with perhaps the harsh ր *rh* of the Armenian, there is no equivalent in any of the known dialects of the old world. Some persons, and among them Major Leech, have considered the Sanskrit lingual ॠ as similar in sound; but it is merely necessary to hear it pronounced by an Afghán mountaineer to convince any one of the total difference, indeed, it is almost impossible to give a proper idea of its sound in writing. Kufic ڤ *r*, is like it in form.

ܟܝܢ *khin* bears some similarity to the ܟܚܟ *k'ch* of the Chaldaic, and with this exception, no sound like it is to be found amongst the letters of the six hundred alphabets before referred to.*

نر or ڤ *urrún*, is a combination of the sound of *urray* and ن *nún*, the latter nasal. It is quite impossible to acquire the real pronunciation except from an Afghán mouth when using the word بانره *bánrre*, the eye-lash, or كانري *kánrre*, stone. The ن *rún* of the Sindían language is something like it.

Pushtó also, like the Semitic dialects, of which family I am inclined to consider it, has the *t'h* with a strong aspiration, to which sound the Persians have an unconquerable antipathy; indeed their mouths seem to be so formed as to be unable to utter it. Like the Jews and Egyptians, as well as the Arabs, the Afgháns uniformly give the hard sounds, *t'h*, *d'h*, *ds*, *dtz*, *dz*, etc., to those characters which the Persians have ever softened to *z* and *s*. The pronunciation too, is somewhat difficult

* See Die Schriftzeichen des gesammten Erdkreises. Vienna. 1851, also, Alphabete orientalischer und occidentalischer Sprachen zum Gebrauch für Schriftsetzer und Correctoren. Leipzig, 1850.

on account of the use of several gutturals, and the combinations of such letters as شپ, کڅ, خک, etc., which are difficult to enunciate.

In harshness of pronunciation, and in the declensions of its nouns, it bears great resemblance to the Zend and Pehlavi; and like the former language, can be, and often is written in old works, on which alone we can place dependence, by distinct letters in the body of each word, instead of introducing the short vowels. Of the affinity of the Zend and Sanskrit at present there is no doubt; but the Pehlavi appears to have a greater affinity to the Arabic, and to differ little from the present language of Persia.*

In Arabic and Persian it is impossible to sound a consonant which may be the first letter of a word, without the aid of a vowel, whilst in Pushto there are numbers of words beginning with a consonant immediately followed by another; as, شپه *shpah*, night, رڅ *rwadz*, day, غلا *ghlá*, theft, څکته *khkatak*, below.

The vowels and consonants used in Pushto have the same powers as those of the Arabic, Hebrew, and other Semitic dialects. Like them it has two genders—the masculine and feminine; but the former have a dual form, which is wanting in the latter. In this respect the Afghánián also differs from the Zend and the Sanskrit, but agrees with the Pehlavi, from which the modern Persian is derived. In common with the Hebrew, Arabic and Persian, it has the peculiar separable and inseparable pronouns, the latter being invariably attached to some preceding word, whether a noun, verb, or particle. When attached to nouns

* Sir William Jones has stated, that “having compared a Pehlavi translation of the inscription in the Gúlistán on the diadem of Cyrus, and from the Pázend words in the Ferang-i Jehángíri, he became convinced that the Pehlavi is a dialect of the Chaldaic.”—Asiatic Res.

they signify possession or propriety; and with intransitive verbs in the course of conjugation, are used in the place of personal pronouns; and with transitives point out the objective case.* This is also a peculiar feature of the Sindían language, which has several letters in common with Pushto, besides its own peculiar ones. The inflexions of the Afghánián verbs too are formed according to the Arabic and Hebrew system, with two original tenses only—the *mázi* or past, and the *muzárá* or aorist, the past participle being used in the construction of the compound tenses, with the aid of the auxiliary, *to be*. Another peculiarity is, that the intransitive verbs agree in gender with the nominative, whilst the transitives are governed both in gender and number by the objective case. In many respects the Pushto syntax agrees with that of the Hebrew; and I have no doubt but that much greater affinity will be found to exist between them, if compared by any one well versed in the latter language.

The Pushto language is spoken with considerable variation in orthography and pronounciation, from the valley of Pishín south of Kandá-hár, to Kafiristán on the north; and from the banks of the Helmand on the west, to the Attok, Sindhu, or Indus on the east—throughout the Sama or plain of the Yúsufzo'es; the mountainous distriets of Bajawer, Pánjkora† Suwat, and Bunír, to Astor on the borders of Little Thibet—an immense tract of country, equal in extent to the entire Spanish peninsula.

The numerous convulsions to which the country of the children of Afghána has been subjected for the last seventy or eighty years, have necessarily affected their language also; hence the great variation

* See Hebrew Grammar by Prof. Lee, p. 80, Art. 153, p. 260, Art. 220. London. 1827.

† *Kor* is the Pushto for house, and *Pánj* the Persian for five.

observable in the orthography and mode of writing of modern Pushto works. On this account, no dependence whatever can be placed on any manuscript of later date than the reign of the founder of the Durání empire—Ahmed Shah, Abdálí, (one of their poetical authors) for it is almost impossible to find two copies of one author, unless written by one person, agreeing on these essential points. I have in my possession a rare prose work, which was written in the reign of the Emperor Aurengzeb, which I picked up in a most out-of-way place,—a pawn shop at Bombay. The mode of writing and orthography in it, I have generally adopted, together with that of the Makhlzan Afghání, throughout the following pages.

The assistance which I have derived from a knowledge of the dialects of the neighbouring territories, to six of which I have devoted many years, has been very great, indeed more than I can well express. It has enabled me to trace words of Arabic, Persian, Túrki, Sanskrit, and Hindí origin, greatly garbled in orthography, and vitiated in pronunciation, which a person unacquainted with them in any way, would in all probability set down as pure Pushto.

As an example of this, I will mention one instance alone. M. Klaproth in his apparent eagerness for classing the Belúch language, which is a mixture of Persian, Sindhí, Panjábí, Hindí and Sanskrit, amongst the Indú-Germanic family of tongues, commits an error, from, I fancy, ignorance of the Persian language. He gives the following table :*

<i>Belúch.</i>	<i>German.</i>	<i>Latin.</i>	<i>Greek.</i>	<i>English.</i>
Shash Hapt	Sechs	Sex Septem	Hepta	Six Seven

* I am indebted for this to Thornton's Gazetteer.

Now the Persian for six is شش *shash*, and seven is هفت *haft*, which two words, to all appearance, have a greater affinity to the Belúch words here mentioned, than to either German, Latin, Greek, or English; in fact they are precisely the same words, for ف is used for and pronounced پ indiscriminately, and would be written exactly the same in both languages. If we consider that Belúchistán is merely separated from the Persian province of Kirmán by a range of mountains, the similarity is naturally accounted for, without leaving Asia for that purpose, as the learned Professor appears to have done—“*Ea sub oculis posita negligimus: proximorum incuriosi, longinqua sectamur.*”

I think it will be generally allowed, that at the present time, a knowledge of the language of Afghánistán is a desideratum, holding as we do the Derájat, Bunnu Táq, Kohát, Pesh'áwer, and the Sama, or Plain of the Yúsufzo'es, throughout which districts, with the exception of Deráh Ghází Khán, nine-tenths of the people speak no other dialect. By being acquainted with this language, an officer can communicate personally with the people of the country, and give ear to their complaints without the aid of Moonshees and others as Interpreters. In respect to Police Officers, they can thereby communicate their secret orders direct, without fear of betrayal by a third party. Doubtless much discontent and heart-burning is enkindled in the minds of the Afgháns, who are by nature a proud, fiery, and independent race, from having to come into contact at all with natives of Hindústán, whom they hold in supreme contempt, and their former triumphs over whom at Paníput and other places, they do not appear to have forgotten.

We have also in Sindh and the Panjáb, seven local infantry corps, which contain at least a proportion of one half Afgháns or Rohillas,

whose native tongue is Pushto, and many of whom understand Hindústání but imperfectly from the lips of a qualified Interpreter. A translation of the articles of War can be easily made, of which a specimen will be found in the appendix to the Grammar. At Courts Martial a colloquial knowledge is indispensable.

Another still more pressing reason why we should persevere in the acquirement of a knowledge of the Afgháníán language, is, the fact, that for the last sixty years the “Bear of the North”—whose icy breath freezes and nips in the bud the tender germs of civilization and political freedom,—has been advancing with slow, but sure and steady steps, into the very heart of Asia; and has, for years past employed, and even at the present moment, employs his Armenian spies, not only at Kábul and in Túrkiistán, but at Ladákh and in Káshmír also. The Russians too appear to have paid considerable attention, and to have made great progress in the study of Pushto, if we may judge from the work published some time since by Professor Dorn of St. Petersburg, who has been the first to produce a work in the language.

The age of Dost Muhammad Khán is now so great, that in all probability a year or two more must terminate the earthly career of that extraordinary man. His death will be the signal for the commencement of civil dissensions, and doubtless many astonishing changes will take place in Afghánistán. Opportunities may offer themselves for the renewal of friendly intercourse between the two nations, which should not be allowed to pass; and let trade and commerce be encouraged by all and every legitimate means. This effected, there is not much fear of the semi-barbarian Russians establishing themselves in Afghánistán; although should they even succeed in debouching from the Khaiber Pass

on the plain of Jamrúd, there is not much doubt, but that they will merely add other heaps to the bones which have already whitened on that scene of numerous conflicts.

The object of Russia, however, does not appear to be Afghánistán alone,* for twelve years back we have heard of their having established

* "One of the principal objects, he (Prince Gortschakof, Governor-General of Siberia) had in view, was the organization of a Russian settlement through the Kirghis Steppes, in the direct line to Thibet. The distance,*as the crow flies, from Omsk to the frontier of Thibet is twelve hundred *versts*: through a part of this desert the natives are on friendly terms with the Russians. So soon therefore, as a permanent settlement is established through the whole distance, immense advantages will be gained to Russian commerce. At this moment this object is accomplished in nine hundred *versts*, or three quarters of the way. A line of Cossacks is permanently formed, provided with guns, ammunition, and all the necessaries for a fixed residence, which may be liable to hostile incursions from time to time. The Kirghis, however, stand in such awe of the Cossacks, and the benefits they derive from trading with Russia are such, that the caravans now go as securely the whole nine hundred *versts*, as in any part of the Empire. *Every summer sees some fresh point gained*; and there is no doubt, that in a few years, the Russian dominion will only end where that of Thibet begins. They were for some time, stopped by a district more desert and inhospitable than the rest, which was supposed to reach to the Thibetan frontier; but it has been discovered by a Cossack, who was three years prisoner in the country, that it only extends about ninety *versts*, and he described the other side of it as being fertile, well watered, and altogether different from the other Steppes. There will, therefore probably be no further obstacle to their progress, and a glance at the map will show that *they are much nearer to our Indian frontier here, than by any other road they can take.*

"Once established *as far* as the boundary of Thibet, the Russians will have no great difficulty in obtaining a footing *in it*, and a transit for their merchandize to India would be a matter of course.

"There is at Omsk a military school where five hundred boys are educated, who are to become soldiers, most of them being soldier's children, some few Kirghis, and the sons of exiles. The establishment is admirably conducted: we went over it several times, and nothing could exceed the regularity and order which prevailed. There is another military school for Cossacks only, and the boys are destined for a different career in some respects from the others. We may safely defy any country in the world to produce an establishment in any way superior to this; our only doubt is, if it is not too good for those who are brought up in it, considering what their future destination is likely to be. The boys are taught drawing, algebra, languages, history, and fortification, the first class who were all under seventeen years of age, studied principally the Oriental languages, and are intended for interpreters and agents in the East. We were told by General Schramm, who has the superintendence of the school, that

a line of Cossack posts, provided with guns, and all the munitions of war, on nine of the twelve hundred *versts* of desert, which separates the city of Omsk, the capital of Western Siberia from the Thibetan frontier.

Unlike most Eastern nations, the Afgháns appear to regard women in a great measure on an equality with themselves in this world at least; and the latter generally receive some sort of education.

Some of the Afghán females of the higher class, are famous for their knowledge of Pushto which they read and write. The daughter of the late Dalíl Khán, Arbáb, or chief of Torú,* near Pesh'áwer, is celebrated for her learning, and general proficiency in the Afghán language. Pesh'áwer, some fifty or sixty years since, was one of the principal seats of Muhammadan learning, and by many was considered a more learned city than even Bokhárá itself.

The eustom is for boys and girls of from five to twelve years of age to go to the same school. After learning the letters they immediately commence reading the Korán in Arabic, but of course without understanding it. On its completion they begin to read some Pushto work usually a commentary on the Korán, or an explanation of the rites and ceremonies of their faith, such as may be found in the work entitled Rúshíd-ul-By'án, or some such religious subject. After the twelfth year,

most of those who composed the first class understood Mongolish, Arabic, and Persian, and have also native youths to teach them the *patois* of the Nomadic tribes.

"We cannot however, wonder, when these pains are taken in the wilds of Siberia to educate boys for the services they are to perform as men, that Russian diplomatic agents should be so superior to our own, and the habit of thinking such a preparation must have created, cannot fail to give them great advantages as negociators and general agents." "Recollections of Siberia in the years 1840 and 1841," by C. H. Cottrell, Esq., London: J. W. Parker.

* Torú, or Tolú, is a town or cluster of villages in the Yúsufzo'e country, about eleven miles north of Nohshaira, and containing about 5000 inhabitants.

the girls either attend a dame's school, or, if their parents can afford it, are taught at home. Sometimes boys under twelve years of age, go to a dame's school with grown up girls of fifteen and upwards; but this custom is only prevalent at a distance from towns, as in most large places there are separate schools for males and females. The scholars either pay a small sum monthly to their teacher, or make him a present after having completed the perusal of the Korán, according to the position and means of their parents. Amongst some tribes a portion of land is allotted to the Mullá or Priest, who also acts as village school-master.

The Afghán language, taking all things into consideration, is by no means poor in literature. There are numerous poets, of whom Abdur-Rahmán who flourished in Aurengzeb's time, is perhaps, the best known and most generally esteemed. He was a Mullá or Priest, and his writings, which are of a religious character, are collected in the form of a Dewán—a certain number of odes ending with each letter of the alphabet, from *a* to *y*. The Dewán is the form in which most of the poetical works are arranged.

The next most popular poet is Khúshhál Khán who was chief of the powerful clan of Khaṭṭak in the time of the Emperor Aurengzeb, and passed his life in struggling against the oppressive power of that monarch. The following verse from a poem written during his confinement in the fortress of Gwalior by the Emperor, is characteristic of the man.

Cheer up then heart! I have by me,
A healing balm for every throe—
That Khúshhál Khán's an Afghán true,
Aurengzeb's mortal foe.*

Khúshhál was also author of a History of the Afgháns, which work

* I regret that want of space will not allow me to give the poem entire.

is now very rarely obtainable ; and of a translation of Pilpay's Fables (the *Anwári Soheli* of the Persian) entitled *Æ'yár Dánish*, or the "Touchstone of Wisdom," examples from which will be found in the Grammar. He also wrote a small volume on the forms of prayer, and other religious matters.

The poems of Ahmed Sháh, Abdáli, the great founder of the Durání monarchy, and conqueror of the Múrathí host at Paníput, are principally in an amorous and metaphysical strain, and contain a number of difficult Arabic words. His poetry is highly esteemed, perhaps more so, than its merit demands.

The next author to be noticed is Mullá Abd-ul-Hamíd who flourished in the time of Timúr the son and successor of Ahmed Sháh. His odes which are mostly of an amorous or moral tendency contain many fine sentiments. He is the Shaik Saadí of the Pushto, and I must say, that I prefer his poems to any of the others. The numerous extracts which I have drawn from his works as examples in the Grammar, will give a pretty good idea of his style. They are entitled, *Dur-wo-Marján*—Pearls and Corals.

Futtih Khán, Yúsufzo'e,* surnamed Mírzá, the next poet in point of popularity was a Súfí, and his works are a mass of mysticisms. He served in the wars of Aurengzeb in Guzerát and the Dekkan in 1686 and the following years.†

Kasím Alí Khán of the notorious tribe of Afrídí, is the author of a *Dewán*, but his odes also bear the stamp of mysticism. He was born

* Some say he was of the family of Bázíd (Bájízíd) Ansári, the founder of the Roshnián sect, called Pír Tárek or Saint of Darkness, by Akhúnd Darweza.

† I have in my possession the copy of his works which belonged to the Hon'ble Mr. Elphinstone, containing that gentleman's name in his own writing.

at Furakábád in India, in the time of Nowáb Muzaffar Jung, and according to the account given of himself in one of his odes, he was acquainted with Afghání, Arabic, Túrki, Persian, Hindí and a little English. He has devoted one entire ode to the abuse of the English, just arrived in India, whom he calls "a nation of shop-keepers, who in Hindústán have turned into soldiers."

The romantic and interesting poems of Saif-ul-Mulúk and Badrí Jamál, by Gulám Muhammad, and Bahrám Gúr, by Fy'áz, must not be overlooked. The authors, who are but little known, are said to have flourished in the seventeenth century, which appears to have produced most of the Pushto authors.

The other poetical works most generally known are, The Tale of Súl-tán Jumjumah, by Emám-ud-Dín; Mæraj Nameh, by Gulám Muhammad; Rashíd-ul-By'án, by Akhúnd Rashíd; Mukhammas of Abd-ul-Kádir; Majmúæát-i-Kándahárí; and some others of less note.

The prose writings are numerous; but with the exception of the romantic story of Adam Khán and Durkhání mentioned by Mr. Elphinstone in his "Account of Kábul," and a few others, they are mostly on divinity. The principal are, the Fawá'id-ush-Sharrí'æa, written by Akhúnd Kásim in 1560; Makhzan Afghání, by the celebrated Akhúnd Darwezah* who lies buried at Pesh'áwer; the works of Bábú Ján, said to have been a converted Seah Posh Kaffir who again relapsed; the Jung Nameh containing the history of Hasan and Husain, by Gulám

* Professor Dorn in his Chrestomathy states, that Akhúnd Darwezah was the first author who composed in the Afghán language; but he neither states how he has arrived at this conclusion, nor his authority for such a statement. In the same manner he considers Khúshhál Khán to be the author of Adam Khán and Durkhání, but neither the one or the other is actually known.

Muhammad; Núr Nameh, by Ján Muhammad; Gúlistán-i-Rahmat, by Nowáb Muhammad Mustajib Khán in 1800; Tafzír—a translation from the Korán; Hazár Masá'il; Hiyát-ul-Mumínín; Akhír Nameh; and several others.

Besides the original Afghán writings, there are also numerous translations from Arabic and Persian authors, both poetical and prose. Amongst those which have come under my own observation are, the Gúlistán of Saadi, translated by Amír Muhammad, Ansárí; Yúsuf and Zulíkhá of Jámí, by Abd-ul-Kádír; Majnún and Laila of Jámí, by Bai Khán of Bunír; the Kasídah Surí'ání; and the Kasídah Bardah, by Akhúnd Darwezah.*

There are two valuable lexicographical works,—the Rí'az-ul-Mahábbat (Gardens of Friendship) by the Nowáb Háfiz Mahábbat Khán, compiled at the request of Sir George Barlow in 1805-6. It is an extensive work of about 700 pages small folio, but is chiefly devoted to the conjugation of the Afghán verbs, which are exceedingly difficult from their irregularity. The author however was a native of Hindústán, and many peculiarities regarding the verbs and tenses, have been omitted. The

* The so-called translation of the Old and New Testaments made by the Serampore Missionaries in 1818, bears a very slight resemblance to the sacred writings; in fact it is quite ridiculous and quite painful to read. I will merely give one specimen, the well known verse from the Sermon on the mount—"Judge not, that ye be not judged." The Pushto is in the following terms:—

انصاف مكوئې د پاره د ديه چه انصاف كړي شوي به نشيئې

"Do not justice unto any one, lest justice shall be done unto you ! ! ! ! ! ?" Is this Christian doctrine? verily, if the Infidels are to judge of our religion from such translations as this, it is not to be wondered at that they should scoff at, hold our faith in ridicule, and call us Káfirs or Blasphemers. It is quite evident that in making this translation the English has been merely transposed for the Pushto without the slightest consideration as to difference of idiom, style, and arrangement of the languages. I trust the other translations of the Scriptures are better than the Pushto one.

vocabulary is valuable. The other work, entitled *Æajá'ib-ul-Lughat*, (Curiosities of Language) was written about the year 1808, by Nowáb Alláh Yár Khán of the Barech tribe, who was also a native of India. The work contains 640 pages of 17 lines to a page.

Kasim Alí Afrídí, in one of his odes, besides the authors already mentioned, gives the names of several others—Dowlat, said to have been a Hindú, Meher Alí, Sikunder, Ashráf, Arzání, Mukhlis, Karím Khán, Kázim Khán, surnamed Shaidah, Allah Dád, Karím Dád, Fázil, Latar, and Meher Sháh, but they are little known.

There is a host of ballad writers, and some of their compositions sung by the wandering minstrels are very spirited, and put me in mind of those of our own land. During my residence at Pesh'áwer I had several of them written out. The following is a specimen of one which I have attempted to turn into English ballad style, retaining in some measure the metre of the original. The translation is almost literal.

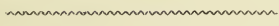
The Fight at Nohshaira.

The battle of Nohshaira was fought in 1823, between the Afgháns under Sirdár Muhammad Azím Khán, Bárakzo'e, brother of Dost Muhammad Khán, and the Seiks under Runjít Singh, in which Abbás Khán Khaṭṭak was slain, besides a host of Yúsufzo'es.

In misery and grief I'm plung'd,
By ruthless Fate's decree;
Alas! that from its cruel laws,
There's no escape for me.

What shall I say of Abbás Khán,
That Khaṭṭak chief so bold;
At his sad fate I'm sorely griev'd
And that by me 'tis told.

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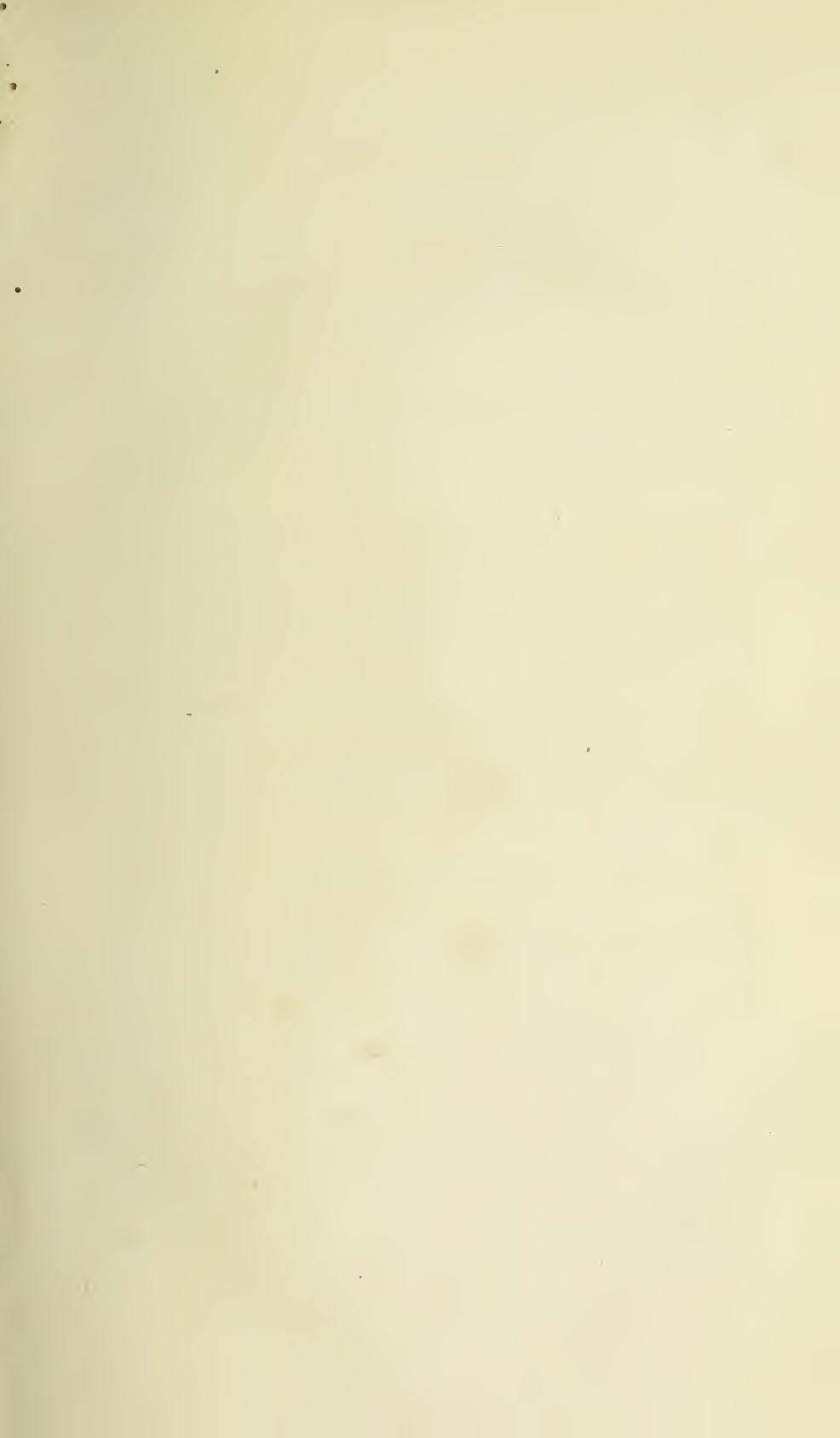
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A
G R A M M A R
OF THE
P U S H T O L A N G U A G E.

“In languages which have both a *written*, and a *spoken* form, the usages of the former rather than the latter are held to determine the rules of grammar. The *written* is always more perfect than the *spoken* form of a language. The latter exhibits *actual* usage; but the former exhibits also *national* and *reputable* usage.”

J. M. M'CUCCLOCH, D. D.

Chapter I.

THE ALPHABET.

1. THE Pushto or Afgháníán language is written in the نَسْخ *naskh* character of Arabic, which is of the same general use amongst the Arabs, as the Roman in Europe.* It succeeded the Kufik in which the Korán was first written, and is considered to have had a common origin with the Hebrew and Chaldaik, from the Semitic.†

2. It was invented in the third century of the Hijerah by Ibn Moklah, who was successively *wuzír* or minister to the Khálifs, Al Moktádir, Al Káhir, and Al Rádi, who occupied the throne of Baghdád about three

* The Sindian language is also written in the *naskh*.

† See Introduction, page 6.

hundred years after the Prophet—from the year 908 to 940 of our era ; and was subsequently altered and improved by Názim and Tograi, who were respectively ministers to the Khálifs, Jelál-ud-Dín and Másúd. It was brought to great perfection by Alí Ibn Bowáb, who flourished in the following century, and other celebrated caligraphists, amongst whom was Yakút-al Mostásimí, the Secretary of Al Mostásim, the eighth of the Abbásídis, with whom the glory of his family and nation expired.*

3. The original Pushto alphabet, before the introduction of Arabic words into the language, consisted of twenty-nine different sounds only, as may be seen by comparison with old manuscripts ; but at present the Afgháns also use the twenty-eight Arabian letters, with the addition of the extra four—پ ج ژ and گ—adopted by the Persians, altogether making a total of forty characters, the whole of which are consonants.

4. Several letters assume different shapes according to their position at the commencement, middle, or end of a word ; the names, order, and figures of which may be seen in the following table.

* Gibbon, vol. II., p. 335.

PUSHTO LETTERS.

Unconnected.	Medial.	Initial.	Names.	Roman.	Examples.
ا	ا	ا	الف	a, á, i, u,	As in English.
ب	ب	ب	بې	b.	Ditto.
پ	پ	پ	پې	p.	Ditto.
ت	ت	ت	تې	t.	Ditto.
ټ	ټ	ټ	ټې	tt.	By reverting the point of the tongue to the palate.
ث	ث	ث	ثې	t's.	As <i>th</i> in <i>thing</i> , or lisped <i>s</i> .
خ	خ	خ	خې	t's.	As <i>ts</i> , or Hebrew <i>ṣ</i> <i>tsode</i> .
ج	ج	ج	چې	j.	As <i>j</i> in <i>judge</i> .
چ	چ	چ	چې	ch.	As in <i>church</i> .
ح	ح	ح	حې	h.	Strongly aspirated, as in double <i>h</i> .
خ	خ	خ	خې	kh.	Guttural, as <i>ch</i> in Scotch <i>loch</i> .
د	د	د	دال	d.	As in <i>dear</i> .
ډ	ډ	ډ	ډال	dd.	Harsh, as double <i>d</i> .
ز	ز	ز	زال	z.	As in <i>zeal</i> , by Arabs <i>dth</i> .

PUSHITO LETTERS.

Unconnected.	Medial.	Initial.	Names.	Roman.	Examples.
ر	ر	ر	ري	r.	As in <i>run</i> .
ل	ل	ل	لي	ll.	As broad Northumbrian <i>r</i> .
ز	ز	ز	زي	z.	As in English.
ش	ش	ش	شي	dz.	As <i>dz</i> would be in English.
ژ	ژ	ژ	ژی	jz.	As <i>s</i> in pleasure, or soft French <i>j</i> .
س	س	س	سين	s.	As in <i>sense</i> .
ش	ش	ش	شين	sh.	As <i>sh</i> in <i>shell</i> .
ن	ن	ن	نين	khín.	Peculiar to Pushto.
ص	ص	ص	صاد	ss.	As <i>ss</i> in <i>dissolve</i> .
ض	ض	ض	ضاد	dz.	As in English, by Arabs <i>dz</i> .
ط	ط	ط	طوي	t.	English <i>t</i> with slight aspiration.
ظ	ظ	ظ	ظوي	z.	Ditto <i>z</i> ditto.
ع	ع	ع	عين	æ or á.	Guttural; becomes also <i>i</i> , <i>o</i> , <i>u</i> , by change of vowel points.

PUSHTO LETTERS.

Unconnected.	Medial.	Initial.	Names.	Roman.	Examples.
غ	غ	غ	غَيْن	gh.	Guttural.
ف	ف	ف	فِي	f.	English <i>f</i> .
ق	ق	ق	قَاف	k, q.	Guttural.
ك	ك	ك	كَاف	k.	As in <i>king</i> .
گ	گ	گ	كَاف	g.	As in <i>give</i> .
ل	ل	ل	لَام	l.	As English <i>l</i> .
م	م	م	مِيم	m.	Ditto.
ن	ن	ن	نُون	n.	Ditto.
ڼ	ڼ	ڼ	نُون	ɽn.	Pronounced <i>ɽn</i> .
و	و	و	وَو	w, ū, o, ow	According to the vowel points.
ه	ه	ه	هَيِي	h.	Slightly aspirated.
ه	ه	ه	هَمْزَة	a.	Another form of alif.
ي	ي	ي	يِي	y, e, í, ai,	According to the vowel points.

5. It is a matter of some difficulty to establish exact rules for the pronunciation of a language like the Afgháníán, spoken by so many different tribes, several of whom are widely separated, and have little or no intercourse with each other. In such cases the ear will be found a sure, and at the same time, easy guide, together, with the knowledge of the powers of the Arabian letters, with which the student is supposed to be already acquainted.

6. The eastern Afgháns, viz. :—the tribes of Pesh'áwer, the Yúsufzo'es of the Sama or Plain, of Suwat, Panjkora, and Bunír, use the letter خ or بش instead of ش, and change ز into ك. In the same manner the western Afgháns invariably substitute ش for خ or بش and ز for ك. The Damánís, and Ghalzo'es, change ش into چ. The Khaiberís also change these letters in such a manner, that at first it is difficult to understand them.

حَرَكَات

THE VOWELS—*harkát*.

7. There are three vowels in Pushto, as in Arabic, and Persian; viz. (—) زَبَر *zabar*, or فَتْحَه *fat'ha*, (—) زَبَر *zer* or كَسْرَه *kasrah*, and (—) پِش *pesh* or ضَمَه *zammah*.

8. The consonants و, ي, ا are often found in old manuscript works, used instead of these vowel points; and in this respect, bears a striking resemblance to the Zend and Sanskrit, which express all the long and short vowels by distinct marks. This will be more fully explained in another place.

9. The vowels if not followed by the letters و, ي, ا represent the

short vowels *a, i, u*, respectively; thus **ب** *ba*, **بِ** *bi*, and **بُ** *bu*; but the consonant must invariably begin the syllable.

10. Should the vowels be followed by **و**, **ي**, respectively, then the syllable is long, as **با** *bá*, **بِي** *bí*, **بُو** *bú*; and these three letters **ا**, **و**, **ي** are then called quiescent and homogeneous with their preceding vowels.

11. When (—) *zabar* is followed by **و** or **ي**, the syllable then becomes a diphthong; as **بُو** *bau* or *bow*, **بِي** *bai*.

12. There are some cases in Persian in which **و** followed by **خ** or **ش** having the vowel *fat'ha* or *zabar*, and succeeded by **ا** is very slightly, if at all, sounded. Thus **خَوَاب** (sleep) is pronounced *kh'áb* not *khwáb*, and **خَوَان** (a table) *kh'án* not *khwán*. It must however be borne in mind, that it is quite the *contrary in Pushto*, and *all* the letters must be sounded, for example; — **خَوَارِي** *khwári*, humility **خَوَانِي** *khwákhe*, a wife's mother.

13. **جَزْم** or **جَزْمَه** *jazm* or *jazmah*, placed over a consonant shows, that the letter is quiescent and the syllable ends there; as **پَرَهَر** *par'har*, a wound, **تَشْرَمَن** *tsar-man*, leather.

14. **مَدَّة** or **مَد** *maddah* or *madd* is another form of **ا** (*alif*), and placed over a letter prolongs the sound; as **أَس** *ás*, a horse **أَغْزِي** *ágh-zay*, a thorn, and **أَخْبِس** *ákhkh*, alas!

15. **تَشْدِيد** *tashdíd* signifies that the consonant must be doubled, but this remark has a reference more to Arabic words used in Pushto than Pushto itself; thus, **تَوَلَّى** *tawallá*, friendly.

16. **وَصَل** *wasl* serves to connect Arabic words, in which the Arabian article **ال** is lost in the pronunciation, if the letters be either

ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ل or ن; as for example
 قَالَ الرَّسُولُ *kál ár rasúlu*—"The Prophet said." قُلِ الْحَقُّ *kul-il hakku*
 —"speak the truth."

17. هَمْزَةٌ *hamzah* is another form of *alif*, as ^ءأ or ^اا, ^يي or ^ىى, ^وو or ^وو. The Persians call it softened hamzah.

18. As the Pushto writings, particularly those on Theology and the like, contain a number of Arabic words, it is as well to mention the ^نتَنْوِينٌ *tanwín*, signifying nunnation. It is formed by doubling the terminating vowel, and expressed by double *zabar*, *zer*, and *pesh*, — ^اا, ^يي, ^وو when they take the sound of *an*, *in*, and *un*, respectively; as رَأَيْتُ رَجُلًا *ra'etu rajulan*—"I beheld a man," مَرَرْتُ رَجُلًا *marartu rajulin*—"I went to a man," جَاءَنِي رَجُلٌ *ja'ani rajulun*—"A man came to me."

Chapter III.

THE PARTS OF SPEECH.

كَلِمَةٌ *Kalimah.*

19. The Afgháníán language like the Arabic model on which it is based, contains but three parts of speech—the ^سإِسْم *ism* or noun, the ^ففِعْل *fi'el* or verb, and the ^ححَرْف *harf* or particle. Those who have studied the Persian language, and are in some measure acquainted with

the Arabic terms of grammar, will require no explanation of the above ; but as it may tend to puzzle Europeans unacquainted with the rules of the Arabian Grammarians, I shall subdivide these three parts of speech into those with which they are more familiar.

20. The Pushto language contains no article ; it is supposed to be inherent in the noun, or is expressed by the indefinite numeral ^ايو *yow*, or the demonstrative pronouns. For example ;

زږه یو نادان دې له نادانې وږ ویریده

“*The heart is AN ignorant thing ; of ignorance have dread.*” Ahmed Sháh, Abdálí.

NOUN.

إسم—*ism*.

21. A noun denotes simply the name of an object, as سرى *sarri*, a man, کور *kor*, a house.

22. The term اسم *ism* includes nouns substantive, nouns adjective, numeral nouns, pronouns, and the past, and present participles ; but for the reasons before stated, I have generally adopted the divisions and terms of grammar most convenient to Europeans, and therefore the pronouns will be treated of separately, and the participles with the verbs.

23. Nouns may be divided into substantive and adjective. The former are either primitive, or derivative.

24. A primitive noun is that which proceeds from no other word in the language, as ; هلك *halak*, a boy, جينې *jínai*, a girl, آس *ás*, a horse, کر *kar*, husbandry, بداه *badah*, a bribe, ويار *wiár*, jealousy.

25. Derivative nouns are those which spring from other nouns, or from verbs, as ; تياره *tíarah*, blackness, بياتون *beltún*, separation, وينا

wainá, speech, *بنيكزه* *kegarrah*, goodness, *زرا* *ranrã*, brightness, *زره سوي* *zarrah su'e*, sympathy.

26. Nouns are of two numbers or *أعداد* *áedád*, as in Persian,—*واحد* *wáhid* or singular, and *جمع* *jamæa*, or plural; and of two genders or *جنسان* *jinsán*, viz. ;—*مذكر* *muzakkar* or masculine, and *مؤنث* *múanas* or feminine, the whole of which will be explained in their proper places.

27. There are seven *اِعرابَة* *ierábát* or cases ;—The nominative or *حَالَتِ فَاعِلِي* *hálat-i-fáaili*; the genitive, or *حَالَتِ إِضَافَت* *hálat-i-izáfát*; the dative or *حَالَتِ مَفْعُول* *hálat-i-mafæúil*; the accusative or *حَالَتِ مَفْعُول بِهِ* *hálat-i-mafæúil beh*; the vocative or *حَالَتِ نِدَا* *hálat-i-nidá*; the ablative, or *حَالَتِ جَرِّي* *hálat-i-jarrí*; and the *فَاعِل* *fáail* or actor; or as it may be termed,—the instrumental case.

28. To form the various cases besides the nominative, several particles called *حُرُوفِ جَرِّ* *hurúf-i-jarr* are used with the nouns in the inflected state.

29. *ه* or *دَا* *dá*,* the particle governing the genitive case, must always precede the noun, as will be seen from the following examples :—

سَتَانِ حَسَنِ لَه تَارَاجِ زَرِه زُرَا كِه
لَكَ بُلْبُلِ دَا زَرِه زُرَا كِه بَخَزَانِ لُبْسِ

“The heart lamenteth at the depredations of thy beauty,

Like as the heart of the nightingale bewaileth when the autumn is come.”—Ahmed Shah, Abdáli.

وَه نِيَوِ عَشِه پَدُوسْتِي دَا دُنْيَا خَلَقِ دَا بِي شَرَمِ بِي وَفَا بِي حِيَا خَلَقِ

* Also *د* amongst the *Khattaks* and a few other tribes.

“Be not captivated by the friendship of the people OF the world !
This shameless, faithless, immodest world.”—Abd-ul-Hamíd.

ته چه كُڼل د آشنائوي لباغ غواړي خبر زده كړ د هجران لڅار خندا

“Thou who seekest in the parterre after the rose OF friendship,
Be aware of the stump of the thorn tree OF separation !”—Abd-ur-Rahmán.

30. The particle is not subject to any change in prose more than in
verse, as will be seen from the following extract. Akhúnd Kásim says :—

پوښتن د رنځور كول سنت دي په اسلام كنيي—چه پوښتن د رنځور
كا پر حمت د خدايي تعلي داخليږي

“To make enquiry AFTER the sick is also the law of the Prophet, and
a regulation of the true orthodox faith ; (and) whosoever enquireth AFTER
the sick, entereth into the mercy of the Almighty.”—Fawá'id-ush-Sharri'æa.

31. In this manner I shall continue to give quotations from the
various Afghán authors as I proceed ; such examples will not only serve
in some measure, as specimens of the style, and be more easily retained
in the memory than simple prose, but also be a proof that the Pushto
has a regular grammatical system, although the ignorant in general
conversation may not pay much attention to the rules ; and, that there
are many other works than the “*Rashíd-ul-By'án*.”

32. There are four particles governing the dative case,—ته *ta* or *tah* ;
وته *watah*,—the و of which is sometimes placed before the noun, and the
ته after it ; لره *lara* or *larah* ; and له *la* or *lah*. The latter is less often
used in poetry, as a particle similar in form governs the ablative, but the
meaning is unmistakable, as will be seen from the examples I shall give.

هره سروي چه سر پورته كا آسمان ته
د خپل خان په دون ئي زمكي ته نسكور ك

“Every cypress that raiseth its head to the sky,

The sky turneth upside down to the ground, as itself is inverted.”—

Abd-ul-Hamíd.

چه مدام نَ بلو عیب و تَه نظر کِرِ خدایِ له خپلَ عیبَ و لی بیخبر کِرِ

“He who ever scrutinizes the faults of others,

Why did the Almighty make him ignorant of his own?—Abd-ur-Rahmán.

دَه لویو لوئی خَه کم نشی که و هَلَك تَه چری وائی دای راشَ

“The greatness and dignity of the great becometh not a particle less, Should they at any time say to a child, ‘Come here.’”—Ahmed Sháh.

په دُنیا مینَ له خرمی احمقان دِی لکه و لکی و سره اور تَه کا هوسَ

“They who are in love with the world, are the greatest of all fools; Like the baby they show great eagerness for the flaming fire.” Abd-ur-Rahmán.

چه نَ هِنِد نَ ملکو فتح می روزی شوه نور ایران لره پتوغ په نغاره خُم

“Since it was my good fortune to conquer Hind,

I now go to Irán both with banner and drum.”—Ahmed Sháh, Abdálí.

The following prose examples are from the Fawá'id-ush-Shuri'at, in which the various particles of the dative may be seen.

زکوة نَ مکاتبَ له ور کوینَ چه و حُبْتَن تَه ئی انا کا چه خپل
 کُردنَ پرِ خلاصَ وینَ پنخَم دِی پوره و لی بَل زکوة نَ قرض
 دار له ور کوینَ چه پر قرض انا کوینَ شپرم حاجیان غازیان
 فقیران دِی بَل زکوة نَ و حاجیان و غازیان و فقیران له ور کوینَ چه
 پر دوی خپل غزا حج حاجت پوره کوینَ

“Fourth—alms also should be given to the slave who wishes to manu-

mit himself, that he may repay his proprietor, and by means of it release his neck from the yoke. The fifth is the debtor. Alms should also be given to the debtor, that by its assistance he may pay off his debts. The sixth are Pilgrims, Champions or Soldiers of the Faith, and Devotees. Alms should also be given to these, that by means of it they may perform their pilgrimage, fight for the faith, and carry out the object of their vows."

33. The particles of the dative case are often used to denote *for*, *for the sake of*, etc., and must be used or translated accordingly. Thus;—

که شاهباز لره سینه ده ن چنچریو عنكبوت لره سینه ده ن مَكَس

"If the breast of the partridge is FOR the falcon,

FOR the spider is the breast of the fly."—Abd-ur-Rahmán.

ندی هسی زیان من رنخ ن عاشقی چه زخورئی و علاج ته لری شوق

"The anguish of love hath no such injurious effect,

That the afflicted one desireth a remedy FOR it." Abd-ul-Hamíd.

34. According to the Arabic system, on which most, if not all, Muhammadan languages are based, the noun has but two variations from the nominative, terming the latter **فَاعِل** *fáeil* or *actor*,—the **إِضَافَة** *izáfat* or *attribute*, and the **مَفْعُول** *mafæúl* or *acted upon*, in which the dative, accusative, and ablative cases are included. Pushto has another or second form, as it may be termed, of the **مَفْعُول** or *dative*, similar to the objective case of our own language, in which the particles **له**, **لره**, **ته**, etc. are not expressed, but are understood. For example;

عمر ن زید آس وهي or عمر آس ن زید وهي

"Omar strikes Zeid's horse." Here Omar as the **فَاعِل** or *actor* is in the *nominative* case; Zeid's as expressing the relation of the ownership is in the **إِضَافَة** *attribute* or *genitive*; and horse being the name of

the object acted upon is in the *حَالَتِ مَفْعُولِ* or second form of the *dative*. In the above sentence, the actor *must* be placed at the commencement, or in other words, the noun or pronoun at the commencement of the sentence is the *actor*. For instance, if we merely change the noun *Omar* for *horse*, and vice versâ, the signification is, “Zeid’s horse strikes *Omar*,” or exactly contrary. As all verbs in the language agree with the object in the past tenses in gender and number, the object can be easily distinguished; but this second form is one of the difficulties of Pushto, and only to be got over by practice in the language. Examples of this case are contained in the following couplets:

دوبوي پخپله خان حاکم د عقل
چه د عشق د ملک خراج ته لري شوق

“The prince of prudence and reason, sinketh his own LIFE,

When he entertaineth a desire towards the taxes of the country of love.”

—Hamid.

واړه جوړن دي دورمي قبول دي که خدايي ماله خپله ياره جدا نکا

“All the injustice and oppression of the world is acceptable TO ME.

If God separateth ME not from the object of my love.”—Abd-ur-Rahmán.

ليندي وروخي بانري غشي عاشق ولي پکنار کيس

“Eyebrows like bows, eyelashes like arrows,—

Thou pierceth the LOVER in the heart.”—Ahmed Sháh.

35. The next case is the accusative,* which remains the same as the nominative, or assumes the dative form, as:—*ما هغه ته کتاب ورکړ*

“I gave him a book.” Mírzá says;—

* I suspect that this case was formerly inflected, for in old books, nouns may be found in this case inflected, as;—*يو ورځ* “on a certain,” or “on one day.”

وَتَا تَه بِنَه پَنَدُونِ وَايِمِ وَلِي زَه پَرِ وَلَا نَه يِمِ

“I give thee much GOOD ADVICE, but I am not acting on it myself.”

Futtih Khán, Mírzá.

چه نا اهل ته ن اهل وينا وایم زه حمید به ن منصور په دود پدار شم

“If I speak to the unworthy the WORDS of the good,

I Hamíd shall become like Mansúr,* on the stake.”—Abd-ul-Hamíd.

مدام ناست يِمِ وُچ كوكل سترک په نم کش
عشق را و شو بحر و بر په خپل حرم کش

“With heart dried up, I sit all day long in the moisture of my tears ;

In my own cell, love showed to me both OCEAN and LAND.”—Abd-ur-

Rahmán.

36. The vocative case is denoted by the Arabic sign *ai*, sometimes pronounced *ay*, together with *ao* and *oo* ; but the latter signs are rarely used in writing, and are peculiar to Afgháníán. The vocative sign when used, must precede the noun, which, with but few exceptions takes *zabar* after the final letter, and sometimes adds | or 8 as will be seen from the examples, and the declensions of nouns.†

اي رحمان ن بلبلو لفظ زده كره دغه پس پصفت ن ككل اندام ش

“OH ! RAHMÁN, first learn the song of the nightingales,

Then commence to praise the rosy-bodied.”

* Al Mansúr the Súfí was put to death for making use of the words *إِنَّا لِحَقِّ* “I am God.” The Mullas, his executioners, acknowledged that he was a pious man, but having said that which was contrary to the doctrine of the orthodox faith of Muhammad, they had no other remedy than to put him to death.

† It should be borne in mind that there is little or no difference made in Pushto between *— |* and 8, and between *—* and *ي*. For example *محبوب، خونخوار، دلبره*, etc. the whole of which are in the vocative case.

احمد شاه وه بلمته وعظ وائي ولي خپل نفس خبر نكړي ابي واعظ

“AHMED SHÁH, *thou preachest a sermon to others,*

Why not, OH MONITOR! caution thy own soul?”

37. Sometimes the noun takes the final ـ | or ـ without being preceded by any sign of the vocative, as ;—

دلبره خونخوار ولي ته كوري يكبار

“RAVISHER OF HEARTS! OH, UNMERCIFUL ONE! *At least thou shouldst give one glance.*”—Ahmed Sháh, Abdálí.

38. The ablative case is governed by the particles له *lah*, or نه *lah nah*; the له preceding, and the نه following the noun. The noun in this case, in some instances takes ـ or ـ after the final letter, which will be seen on reference to the declensions. The other particles used in this case are تر *tar* and د *da*. The latter form is not common except in the conversation of the lower classes, who do not appear to make much, if any, difference between it and the د of the genitive. The following are examples of the ablative case.

د يورني له شاخ پيدا كيږي په چمن كښي هم كلون هم خارون

“*In the garden FROM the branch of the same tree, is produced both thorns and roses too.*”—Abd-ur-Rahmán.

نوم د بيلتون ماخه خوشحال خان
له هجران ريز مريز يم پ هډو كښ

“*Mention not the name of absence, Oh Khúshhál Khán!*

THROUGH separation my very bones are broken IN pieces.”*—Khúshhál Khán, Khaṭṭak.

* Literally—I am in pieces in my bones.

پري کوي تر خپل پښو لاند ښاخونه
چه بدې ن عزيزانو په زړه نهال کا

“He cutteth away the branch FROM beneath his own feet, who nurtur-
eth IN his heart malice towards his friends.”—Abd-ul-Hamíd.

39. Examples of the ablative ن da, are contained in the following couplets: as previously stated, it is not often to be met with in the writings of ancient Pushto authors.

له ناصح به ټي و اټكږم په قطعۀ كه ن صبرخه اوبال شه را ته پيښ

“I will consider the monitor the real cause of it,

Should I suffer any injury FROM patience and long-suffering.” Khúsh-
hál Khaṭṭak.

احمد شاه ن يار خوش دي و سكَ ده يار ك صغتون

“Ahmed Sháh is pleased WITH his mistress,

Therefore he now singeth her praises.”

40. The locative, which I shall include in this case, merely substi-
tutes other particles in place of له نه له, and تر. They are په or پَ
which precedes the noun, and has various significations, such as, in, on,
with, through, by means of, etc; and كښي, كښي, كښي, or كشي.* Which
usually follow a noun preceded by په and signify in or within. Other par-
ticles are also used in this case, such as په ميان, etc.; the whole
of which will be found in their proper places. Examples:—

يو ن بل په دردو غم خوښو خورم شي
ن شبنم په زړا كل په خندا خورك

* The whole of the above words are pronounced ke.

“ One man becometh merry and gay AT the afflictions of another.—

THROUGH the weeping of the dew, the rose smileth and blooms.”

Bahrám Gúr.

نَ يَقِينِ پَه لَارِ دَرُومِي پَه كَمَانِ وُلِي دَرِيوِ

“ Thou travellest ON the road of truth ;

Why then standest thou IN doubt ?” Ahmed Sháh, Abdálí.

سَتَا نَ شُونِدُو لَه رَطَبَ هَسِ خُونِ دِي
چَه نَا خُونِ نَشِي مُونِدَ پَه نَخْلِسْتَانِ كَنِيبِ

“ There is such deliciousness IN the ripeness of thy lips,

That it is impossible to find such sweetness even IN the date grove.”

Adam Khán and Durkhání.

خُه به رِنَكِ حَمَا پَه خَايِ وَيِ دَلِبِرِ چَه اَكِيَامِي نَ پَه زِرَه هَجِرِ مَمَكُورَكِ

“ What ? will my understanding remain IN its proper place, Oh beloved one !

When thou appliest TO my heart the viper of separation ?” Abd-ul-Hamíd.

41. The whole of the particles governing the different cases just described, remain unchanged both before masculine and feminine nouns, and in the singular and plural number.

42. Before transitive verbs, in all past tenses of the active voice, the noun denoting the **فَاعِلِ** or *agent*, takes the oblique form both singular and plural, if capable of inflection. Thus **سَرِي** a man becomes **سَرِي** and **نَبَشِه** a woman **نَبَشِي**. When the noun is uninflected, the agent remains the same as the nominative. The following are examples :—
سَرِي نَبَشِه وَرَاهِه the man struck the woman ; **نَبَشِي سَرِي وَرَاهِه** the woman struck the man. Alí Khan says :—

چۀ دَ کُلو پريشانې شوه در څرکنده عُنچي سر په زانو کښو خندا نکا

“ Since the dishevelled state of the roses became manifest unto it,

The BUD placed its head on its knee, and smileth not.” Abd-ur-Rah-

mán.

زمانې د رحمان زړه دي کباب کړي
له احوال ئي څوک نه دي خبر دار

“ CRUEL FATE hath roasted the heart of Rahmán :

Of its state no one hath conception.” Abd-ur-Rahmán.

43. There are two genders in Pushto, مذڪر *muzakkar* or masculine, and مؤنث *múannas* or feminine; and they affect the terminations of nouns, adjectives, and verbs.

44. The gender of nouns can generally be discriminated from the termination, as will be seen in the explanations to the different declensions.

45. The gender of some nouns is distinguishable from the sex of those to whom they are applicable; as مېر *a husband*, ماندينه *a wife*. In other instances they are expressed by words totally different from each other, as; پلار *a father*, مور *a mother*, زورور *a brother*, خور *a sister*.

46. Feminine nouns are formed from masculine by the addition of ة, changing ي into ^اي, and inserting ن before the final letter, as;— اوبس *a male camel*, اوبنه *a female camel*, مرغمي *a male kid*, مرغمي ^ا *a female kid*, ميلمه *a male guest*, ميلمه ^ا *a female guest*.

47. Pushto nouns have nine declensions, distinguished according to the various methods of inflection, and the formation of the nominative plural. Several declensions have two or more varieties.

1st Declension.

48. This comprehends all nouns which inflect the oblique cases of the singular and nominative plural. It has two varieties.

49. The first variety consists of nouns ending in **ي** which take **َ** in the vocative, the whole of which are masculine, as;— **سَري** *a man*, **مَشرَي** *a lion*, **مَري** *a slave*, etc.

50. The oblique plural of *all* nouns in this language, with the exception of those of the 9th declension, is formed by the addition of **و** or **ه**; and therefore requires no further explanation.

51. The masculine noun **سَري** *a man* is thus declined.

	Sing.	سَري <i>a man</i> .	Plur.
Nom.	سَري <i>a man</i> .		سَري <i>men</i> .
Gen.	نَ سَري <i>of a man</i> .		نَ سَرو <i>of men</i> .
Dat.	لَه سَري تَه - لَه - لَه <i>to a man</i> .		لَه سَرو تَه - لَه - لَه <i>to men</i> .
Acc.	سَري <i>a man, or to a man</i> .		سَري <i>men, or to men</i> .
Voc.	و سَري or اي <i>oh! man</i> .		و سَرو or اي <i>oh! men</i> .
Abl.	{ or لَه سَري } { لَه سَري نَه }	<i>from a man</i> .	{ لَه سَرو } { لَه سَرو نَه }
Act.	سَري <i>by a man</i> .		سَرو <i>by men</i> .

52. The second variety embraces nouns which take **َ** in all the oblique cases of the singular, and the vocative also, as;— **لار** *a road*, **جَل** *a maiden*, and **سَتن** *a needle*. They are all feminine, and generally inanimate.

	S.	لار <i>a road</i> .	P.
Nom.	لار <i>a road</i> .		لار <i>roads</i> .
Gen.	نَ لار <i>of a road</i> .		نَ لار <i>of roads</i> .

Dat.	له لار ته-لره-له <i>to a road.</i>	له لار ته-لره-له <i>to roads.</i>
Acc.	لار <i>a road, or to a road.</i>	لار <i>roads, or to roads.</i>
Voc.	لار و ابي <i>oh! road.</i>	لار و ابي <i>oh! roads.</i>
Abl.	{ له لار نه } <i>from a road.</i>	{ له لار نه } <i>from roads.</i>
Act.	لار <i>by a road.</i>	لار <i>by roads.</i>

53. There are one or two exceptions to this rule, as for example

چر چنر *a sparrow*, which is masculine, and animate.

2nd Declension.

54. The nouns of this class are distinguished by not inflecting the singular oblique; take — in the vocative; and add two letters to form the nominative plural. They are of two varieties, and are all masculine.*

55. The first variety are those which take وَن in the nominative plural; as,— پلار *a father*, اس *a horse*, مرون *the wrist*, غابش or غاش *a tooth*.

S.	پلار <i>a father.</i>	P.
Nom.	پلار <i>a father.</i>	پلارون <i>fathers.</i>
Obl.	ن پلار <i>of a father, etc.</i>	ن پلارون <i>of fathers, etc.</i>
Voc.	پلار و ابي <i>oh! father.</i>	پلارون و ابي <i>oh! fathers.</i>
Act.	پلار <i>by a father.</i>	پلارون <i>by fathers.</i>

56. The second variety consists of those nouns which insert two letters before the final letter; as,— ميلمه *a guest*, غوبه *a cowherd*.

S.	ميلمه <i>a guest.</i>	P.
Nom.	ميلمه <i>a guest.</i>	ميلمانه <i>guests.</i>
Obl.	ن ميلمه <i>of a guest, etc.</i>	ن ميلمانو <i>of guests, etc.</i>

* مَر *a man* is an exception, as it is masculine and retains the —.

Voc. *وَمِيلِمَه* or *اَيِ oh! guest.* *وَمِيلِمَانَو* or *اَيِ oh! guests.*

Act. *مِيلِمَه* by a guest. *مِيلِمَانَو* by guests.

57. *آه* a sigh, which is feminine, takes the above masculine form of the plural; but it is a Persian, not an Afgháníán word.

3rd Declension.

58. This comprises all nouns ending in *ه* which is changed into *ي* in the oblique singular, vocative, and nominative plural, as;— *بَشَه* a woman, *مَچَوغَنَه* a sling, *لِينَه* a bow. They are all feminine.

	S. <i>بَشَه</i> a woman.	P.
Nom.	<i>بَشَه</i> a woman.	<i>بَشَيِ</i> women.
Obl.	<i>بَشَيِ</i> of a woman, etc.	<i>بَشَو</i> of women, etc.
Voc.	<i>بَشَيِ</i> or <i>اَيِ oh! woman.</i>	<i>بَشَو</i> or <i>اَيِ oh! women.</i>
Act.	<i>بَشَيِ</i> by a woman.	<i>بَشَو</i> by women.

59. There is another variety which may be included in this declension ending in *ي* which becomes *يِ* in the plural, as;— *مِيرْهِي* distress. This form is rare.

	S. <i>مِيرْهِي</i> distress.	P.
Nom.	<i>مِيرْهِي</i> distress.	<i>مِيرْهِيِ</i> distresses.
Obl.	<i>مِيرْهِيِ</i> of distress, etc.	<i>مِيرْهَو</i> of distresses etc.
Voc.	<i>مِيرْهِيِ</i> or <i>اَيِ oh! distress.</i>	<i>مِيرْهَو</i> or <i>اَيِ oh! distresses.</i>
Act.	<i>مِيرْهِيِ</i> by distress.	<i>مِيرْهَو</i> by distresses.

4th Declension.

60. In this declension are contained nouns which take *ـ* in the

oblique, and vocative singular, and the nominative plural. They are of two varieties, and generally masculine.

61. The first variety merely add the ـ as;— غَل a thief, مَل a companion.

	S.	غَل a thief.	P.
Nom.	غَل a thief.	غَل thieves.	
Obl.	دَ غَل of a thief, etc.	دُ غَل of thieves, etc.	
Voc.	وُ غَل or اي oh! thief.	وُ غَل or اي oh! thieves.	
Act.	غَل by a thief.	غَل by thieves.	

62. The second variety consists of such nouns as نَمُونُخ prayer, كوكټ or كوږ a hyena, شكنر a porcupine, which change the و or ـ of the nominative into | in the oblique and vocative singular, and in the nominative plural.

	S.	نَمُونُخ prayer.	*P.
Nom.	نَمُونُخ prayer.	نَمَانُخ prayers.	
Obl.	دَ نَمَانُخ of prayer, etc.	دُ نَمَانُخ of prayers, etc.	
Voc.	وُ نَمَانُخ or اي oh! prayer.	وُ نَمَانُخ or اي oh! prayers.	
Act.	نَمَانُخ by prayer.	نَمَانُخ by prayers.	

5th Declension.

63. The nouns of this declension are not subject to inflection except in the vocative singular, which, if masculine, take ـ and if feminine ـ . They may be divided into four classes—those which take ان , هان , or, يان in the nominative plural, and those whose plurals are irregular. The nouns embraced in this declension are mostly names of human beings, or animals; and contain a number of exotic words which have crept into Pushto from the languages spoken in the countries bordering on

Afghánistán: they are both masculine and feminine, but the former predominate.

64. The first variety are nouns which take ان in the nominative plural, as ;— *توت* a mulberry, *اوش* a camel, *هاتي* an elephant.

	S.	<i>اوش</i> a camel.	P.
Nom.	<i>اوش</i> a camel.	<i>اوشان</i> camels.	
Obl.	<i>د اوش</i> of a camel, etc.	<i>د اوشان</i> of camels, etc.	
Voc.	<i>و اوش</i> or <i>اي</i> oh! camel.	<i>و اوشان</i> or <i>اي</i> oh! camels.	
Act.	<i>اوش</i> by a camel.	<i>اوشان</i> by camels.	

65. Nouns of the second variety take كان in the nominative plural,— as ;— *مندانر* a churning stick, *جولا* a weaver, *قارغه* a crow, *ميلو* a bear.

	S.	<i>مندانر</i> a churning stick.	P.
Nom.	<i>مندانر</i> a churning stick.	<i>مندانركان</i> churning sticks.	
Obl.	<i>د مندانر</i> of a churning stick, etc.	<i>د مندانركان</i> of churning sticks, etc.	
Voc.	<i>و مندانر</i> or <i>اي</i> oh! churning stick.	<i>و مندانركان</i> or <i>اي</i> oh! churning sticks.	
Act.	<i>مندانر</i> by a churning stick.	<i>مندانركان</i> by churning sticks.	

66. The third variety contains nouns which take يان in the nominative plural, as ; — *ملا* a priest, *چارپا* a quadruped.

	S.	<i>ملا</i> a priest.	P.
Nom.	<i>ملا</i> a priest.	<i>ملايان</i> priests.	
Obl.	<i>د ملا</i> of a priest, etc.	<i>د ملايان</i> of priests, etc.	
Voc.	<i>و ملا</i> or <i>اي</i> oh! priest.	<i>و ملايان</i> or <i>اي</i> oh! priests.	
Act.	<i>ملا</i> by a priest.	<i>ملايان</i> by priests.	

67. The fourth variety are nouns whose plurals are irregular, as ;— *مور* a mother, *خوي* a son, *رور* a brother, and *سور* a rider.

	S.	مور <i>a mother.</i>	P.
Nom.	مور <i>a mother.</i>	مور	ماینډ <i>mothers.</i>
Obl.	مور د <i>of a mother, etc.</i>	د مور	د ماینډ <i>of mothers, etc.</i>
Voc.	مور و <i>or</i> اي <i>oh! mother</i>	و مور	و ماینډ <i>or</i> اي <i>oh! mothers.</i>
Act.	مور <i>by a mother.</i>	مور	ماینډ <i>by mothers.</i>

	S.	خوي <i>a son.</i>	P.
Nom.	خوي <i>a son.</i>	خوي	خامن <i>sons.</i>
Obl.	خوي د <i>of a son, etc.</i>	د خوي	د خامن <i>of sons, etc.</i>
Voc.	خوي و <i>or</i> اي <i>oh! son.</i>	و خوي	و خامن <i>or</i> اي <i>oh! sons.</i>
Act.	خوي <i>by a son.</i>	خوي	خامن <i>by sons.</i>

6th Declension.

68. This contains nouns which remain unchanged in all cases, but the oblique plural, which as before stated at page 20, never varies in Pushto. They are of five different classes.

69. The first variety embraces all nouns terminating in ة, and which, in direct contrariety to those of the 3rd declension, are all masculine; for example,—وانبه *grass*, and وينښته *or* ويشته *hair*.

	S.	وانبه <i>grass.</i>	P.
Nom.	وانبه <i>grass.</i>	وانبه	وانبه <i>grasses.</i>
Obl.	وانبه د <i>of grass, etc.</i>	د وانبه	د وانبو <i>of grasses, etc.</i>
Voc.	وانبه و <i>or</i> اي <i>oh! grass.</i>	و وانبه	و وانبو <i>or</i> اي <i>oh! grasses.</i>
Act.	وانبه <i>by grass.</i>	وانبه	وانبو <i>by grasses.</i>

70. The second variety are those which terminate in | and are all feminine; as,—غوا *a cow*, اوسا *a crutch*, ملا *the waist*.

	S.	غوا <i>a cow.</i>	P.
Nom.	غوا <i>a cow.</i>		غوا <i>cows.</i>
Obl.	دَ غوا <i>of a cow, etc.</i>		دَ غواوُ <i>of cows, etc.</i>
Voc.	وُ غوا <i>or</i> اِهي <i>oh! cow.</i>		وُ غواوُ <i>or</i> اِهي <i>oh! cows.</i>
Act.	غوا <i>by a cow.</i>		غواوُ <i>by cows.</i>

71. The third variety end in ^اي and are all feminine; as,— ^اجيني *a girl*, ^اسبلي *a slap*, ^امچي *a bee*.

	S.	^ا جيني <i>a girl.</i>	P.
Nom.	^ا جيني <i>a girl.</i>		^ا جيني <i>girls.</i>
Obl.	دَ ^ا جيني <i>of a girl, etc.</i>		دَ جينو <i>of girls, etc.</i>
Voc.	وُ ^ا جيني <i>or</i> اِهي <i>oh! girl.</i>		وُ جينو <i>or</i> اِهي <i>oh! girls.</i>
Act.	^ا جيني <i>by a girl.</i>		جينو <i>by girls.</i>

72. Nouns terminating in َ are the fourth variety; as,— بانر *an eyelash*, خوار *food*, رانخر *tar*. They may also be written with ه. See note at page 15.

	S.	بانر <i>an eyelash.</i>	P.
Nom.	بانر <i>an eyelash.</i>		بانر <i>eyelashes.</i>
Obl.	دَ بانر <i>of an eyelash, etc.</i>		دَ بانر <i>of eyelashes, etc.</i>
Voc.	وُ بانر <i>or</i> اِهي <i>oh! eyelash.</i>		وُ بانر <i>or</i> اِهي <i>oh! eyelashes.</i>
Act.	بانر <i>by an eyelash.</i>		بانر <i>by eyelashes.</i>

73. The fifth variety embraces all nouns terminating in any other consonant than those mentioned for the three first varieties; as,— تپهر *a turnip*, کور *a wild grape*, سخوندر *a steer*.

S. $\text{سَخُونْدَر}^{\wedge}$ a steer. P.

Nom.	$\text{سَخُونْدَر}^{\wedge}$ a steer.	$\text{سَخُونْدَر}^{\wedge}$ steers.
Obl.	ن^{\wedge} $\text{سَخُونْدَر}^{\wedge}$ of a steer, etc.	ن^{\wedge} $\text{سَخُونْدَر}^{\wedge}$ of steers, etc.
Voc.	و^{\wedge} $\text{سَخُونْدَر}^{\wedge}$ or اي^{\wedge} oh! steer.	و^{\wedge} $\text{سَخُونْدَر}^{\wedge}$ or اي^{\wedge} oh! steers.
Act.	$\text{سَخُونْدَر}^{\wedge}$ by a steer.	$\text{سَخُونْدَر}^{\wedge}$ by steers.

7th Declension.

74. This declension comprehends nouns which take—in the oblique and vocative singular, and ن^{\wedge} in the nominative plural. With the exception of being capable of inflection, and being names of inanimate objects, the nouns of this differ but slightly from the 2nd declension, which see. They are all masculine; as,— غَر^{\wedge} a mountain, جَنَ a yoke for oxen, اَم an obstacle, and اَوْرَبَل the forelock.

S. غَر^{\wedge} a mountain. P.

Nom.	غَر^{\wedge} a mountain.	غَرُون^{\wedge} mountains.
Obl.	ن^{\wedge} غَر^{\wedge} of a mountain, etc.	ن^{\wedge} غَرُون^{\wedge} of mountains, etc.
Voc.	و^{\wedge} غَر^{\wedge} or اي^{\wedge} oh! mountain.	و^{\wedge} غَرُون^{\wedge} or اي^{\wedge} oh! mountains.
Act.	غَر^{\wedge} by a mountain.	غَرُون^{\wedge} by mountains.

8th Declension.

75. The nouns of this declension are extremely rare. They terminate in ي^{\wedge} and are not inflected in the singular, but take ي^{\wedge} in the nominative plural; as,— سِيْزِنِي a swaddling band.

S. سِيْزِنِي a swaddling band. P.

Nom.	سِيْزِنِي a swaddling band.	سِيْزِنِي swaddling bands.
Obl.	ن^{\wedge} سِيْزِنِي of a swaddling band, &c.	ن^{\wedge} سِيْزِنُو of swaddling bands, &c.
Voc.	و^{\wedge} سِيْزِنِي or اي^{\wedge} oh! swaddling band.	و^{\wedge} سِيْزِنُو or اي^{\wedge} oh! swaddling bands.
Act.	سِيْزِنِي by a swaddling band.	سِيْزِنُو by swaddling bands.

9th Declension.

76. There are a few words in Pushto, which neither change in the singular oblique, nor in the nominative or oblique plural, or vocative, which I have included in this declension. They are rather uncommon; thus,—*كيسو* a ringlet, *ويار* jealousy, *بارخو* the cheek. There are many foreign words included in this form.

	S.	<i>ويار</i> jealousy.	P.
Nom.	<i>ويار</i> jealousy.		<i>ويار</i> jealousies.
Obl.	<i>ويار</i> نَ of jealousy, etc.		<i>ويار</i> نَ of jealousies, etc.
Voc.	<i>ويار</i> وُ or <i>اي</i> oh ! jealousy.		<i>ويار</i> وُ or <i>اي</i> oh ! jealousies.
Act.	<i>ويار</i> by jealousy.		<i>ويار</i> by jealousies.

77. No *absolute* system can be given to determine the gender of every noun in this language, but attention to the rules laid down in the preceding examples, will be found a guide on all ordinary occasions.

 Chapter III.

THE ADJECTIVE.

اسم صفت *ism-i-sifat*.

78. The Adjective called the *اسم صفت* *ism-i-sifat*, or noun of quality denotes some property or attribute of the noun; as, *تور* (*tor*) black; *سپين* (*spin*) white; *ښه* (*khah*) good; *ناكار* (*nákár*) bad; *لور* (*lúwar*) tall; *مندري* (*mandare*) short. Example:—

نَدَيِ هَسِي پوله كَيْفَ نَ عِشَقِ نَ مَيو چِه وُر كِيَرِي دَ پَنَدُونو پِه تَرشو

“ There is no such WEAK intoxication in the wine of love,

As becometh quenched by the sourness of admonitions.” YúsuF and

Zulíkhá.

79. The adjective must in all cases precede the noun ; as,—

كِه نَ واده پِه ورخِ خوكِ سره جامه اَغْنَدِي كِه هَغِه جامه له هَسِي رَنَكِ
پُنْبِه وِي چِه پِه اَصْل كَبْنِي دا سره وَ نَ هَغِه جامه اَغْسَتَ رَوَا دِي

“ If on a marriage day a person dresseth himself in RED coloured clothes, if that dress be of cotton which was originally RED, then the wearing of such garments is RIGHT and LAWFUL.” Fawá'id-ush-

Sharriæah.

80. The adjective admits of but three forms—the nominative, oblique and vocative, in the same manner as the noun, although it has also seven cases. The actor is the same as the oblique, and the remainder are made up by the addition of the different particles.

81. Some adjectives are undeclinable,* and are not subject to change for number ; with this exception, they assume the same terminations in gender, number, and case, as the nouns they qualify. The following are examples of the masculine singular and feminine plural.

لَكْ اور پوچَ ونبه باندِ خوكِ بَلِ كا
هَسِي كار كاندِ پَزُهْدِ پِه تقويِ عِشَقِ

“ Like as by applying fire, one setteth DRY grass in a blaze,

So doeth love to devotion, and to piety.” Abd-ul-Hamíd.

* Except in the oblique plural which is always inflected. See *Nouns*.

هغه سترڪڻ ڇه نرڪس وڃي يا بادام وڃي تير نور شوخما په قتلول

“Those eyes, whether they be narcissuses or almonds,

Became SHARP swords for slaughtering me.” Abd-ur-Rahmán.

The following is the mode of declension.

مَشْرُورٌ *an elder brother.*

Sing.

Nom.	مَشْرُورٌ	<i>an elder brother.</i>
Gen.	مَشْرُورٍ	<i>of an elder brother.</i>
Dat.	مَشْرُورٌ تَه لَه	<i>to an elder brother.</i>
Acc.	مَشْرُورٌ	<i>an elder brother.</i>
Voc.	وُ مَشْرُورٌ	<i>oh! elder brother.</i>
Obl.	{ or مَشْرُورٌ لَه } { مَشْرُورِنَه لَه }	<i>from an elder brother.</i>
Act.	مَشْرُورٌ	<i>by an elder brother.</i>

Plur.

Nom.	مَشْرُورٌ	<i>elder brothers.</i>
Gen.	مَشْرُورِيْنَ	<i>of elder brothers.</i>
Dat.	مَشْرُورِيْنَ تَه لَه	<i>to elder brothers.</i>
Acc.	مَشْرُورِيْنَ	<i>elder brothers.</i>
Voc.	وُ مَشْرُورِيْنَ	<i>oh! elder brothers.</i>
Abl.	{ or مَشْرُورِيْنَ لَه } { مَشْرُورِيْنَه لَه }	<i>from elder brothers.</i>
Act.	مَشْرُورِيْنَ	<i>by elder brothers.</i>

82. Before feminine nouns they take *ه*, as will be perceived from the following couplet.

شاه احمده ټمكسه توره بلا ده په ټمكسه كوره يار وفادار شه

“ *Ahmed Sháh! adversity is a BLACK calamity;*

Mind! in misfortune be a faithful friend.” Ahmed Sháh, 'Abdálí.

Declension of an adjective governed by a feminine noun :—

لويه جَل *a grown up girl.*

Sing.

Nom. لويه جَل *a grown up girl.*

Obl. د لويي جَل *of, to, etc., a grown up girl.*

Voc. و لويي جَل *or ابي oh! grown up girl.*

Act. لويي جَل *by a grown up girl.*

Plur.

Nom. لويي جَل *grown up girls.*

Obl. د لويو جَل *of grown up girls, etc.*

Voc. و لويو جَل *or ابي oh! grown up girls.*

Act. لويو جَل *by grown up girls*

83. Sometimes a noun is used instead of an adjective to qualify another noun; thus,—

چه د اوسپنو چنري شوي پر چچکلي
خدایي زده پشخ کره هغه غابن کومو ترشو

“ *That tooth by means of which IRON-LIKE pulse was masticated,*

God alone knoweth what acids have blunted it.” Abd-ul-Hamíd.

کانڙي زڙه *a hard (stone) heart.*

Sing.

Nom. کانڙي زڙه *a hard heart.*

Obl. نَ کانڙي زڙه *of a hard heart, etc.*

Voc. وُ کانڙي زڙه or اِي *oh! hard heart.*

Act. کانڙي زڙه *by a hard heart.*

Plur.

Nom. کانڙي زڙونَ *hard hearts.*

Obl. نَ کانڙو زڙونَ *of hard hearts, etc.*

Voc. وُ کانڙو زڙونَ or اِي *oh! hard hearts.*

Act. کانڙو زڙونَ *by hard hearts.*

84. Adjectives may be, and often are, used alone, the substantive being understood; thus,

حَمِيدٌ نَهْ قَدَمٌ لَرِي نَهْ دَمٌ هَمْدَمٌ نَ بَنَكَلِيوُ
 كُورَهْ شَمْعَهْ پَا بَسْتَهْ سَرٌ بُرِيدَهْ

“*Hamid hath neither foot nor breath: he is the friend of the FAIR. Behold the candle, foot bound, and head severed!*” Abd-ul-Hamid.

زُلفَ نَ دِلدارِ دِي چِه هَرِ خُوكِ ئِي طَلَبِگارِ دِي
 لَوِي دِي كِه هَلَكِ دِي كِه غَمّانِ دِي كِه واڙه

“*The locks of the beloved are the desired object of every one, Whether OLD or YOUNG, whether GREAT or SMALL.*” Rahmán.

85. Adjectives are declined in the same manner as substantives, as mentioned at Para. 80.

Mas. and Fem., غُتَه - غُتَ stout, thick.

S.

Nom.	غُتَه - غُتَ stout or thick.
Obl.	دَ غُتَي - دَ غُتَ of stout, etc.
Voc.	غُتَي - رُ غُتَ or اِی oh! stout, etc.
Act.	غُتَي - غُتَ by stout, etc.

P.

Nom.	غُتَي - غُتَان stout, thick.
Obl.	دَ غُتَانُ - دَ غُتَو of stout, etc.
Voc.	غُتَو - رُ غُتَانُ or اِی oh! stout, etc.
Act.	غُتَو - غُتَانُ by stout, etc.

86. The ordinal numbers اَسْمَايِ عَدَدِ (ismá'í-eadád) are declinable, and subject to the same changes by inflection as other adjectives; thus, رُنْبِي خَلْ the first time; دَرِيمِ كَالْ the second year; دَرِيْمِه مِيَاشْتِ the third month; پِه خَلورم كور كُنْبِي in the fourth house; له پِنْخْمِي بَنْخِي نِه from the fifth woman, etc. Examples:—

پِه سر پوښ محل كُنْبِي نور دَ آفتاب نوي
 بڼه دي زړه پِه يوه غم سره چاك چاك

“The sun's rays penetrate not through the roof of the covered building:

The heart rent and torn by ONE grief is good.” Abd-ul-Hamid.

پيغمبر دي فرمايلي زه مين يم په در خيژه رُنْبِي دا چه زه عرب يم
 دريم قران په عربي دي دريم په جنت چه به خبر عربي وي

“The Prophet of God hath said—I am overjoyed on account of three things; FIRST, that I am an Arab; SECOND, that the Korán is in Arabic; and THIRD, that the language of Heaven will be the Arabian.” Fawá'id-ush-Sharríeah.

87. The adjunct of similitude شان is also subject to change to agree with its governing noun, in gender, number, and case, as will be seen from the following examples; تور شان آس *a blackish horse*; سپينه شان *a whitish mare*; آسپه شان بده سري *a good man like me*; د هلك په شان چيني *a rompish girl*. Examples:—

د غنچي په شان ئي خوله ده سكه عاشق ئي د كگل فام يم

“Her mouth is LIKE unto a rose-bud,

Therefore I am enamoured of its rosy colour.” Ahmed Sháh, Abdáli.

لك غم د بيلتانه چه په ما اورجي چا ليداي كنر اور دي پدا شان

“Like the grief of separation which raineth on me,

Hath any one ever seen SUCH fire as this, or not?” Abd-ur-Rahmán.

هسي شان په لره لوره مبدل شي
چه كوئكت اخلي په طمع د املوك

“Thou becometh so changed, from slight hunger,

That thou seizest a beetle in thy avidity instead of a sloe.*”

88. There are several words used in Pushto to denote similarity, but they are adverbs, and not declinable, viz.; لك, خير, دود, غند, and هسي (which generally go together, and may be translated—as, so, such, etc.) and منخي, but the latter is rare. Examples:—

* The sloe, and blackberry grow in the Khaiber mountains, and in the hills north of Peshá'war.

چه مَجْمُونُ غَنَدِ پِه مِينَه كِنْبِي كَمِ نَامِ شِي
 نَ هُغُو پِه جِهَانِ وَ خَيْرِي نَامُونِ

“They who LIKE *Majnún* through love lose their reputation,
 Their names become renowned throughout the world.” Abd-ul-Hamíd.

چه ستا پِه كَلِ رِخْسَارِ بَانْدِ نَظَرِ شِي اَئِينَه شِي نَ نَرَكِسِ پِه دُونِ حِيرَانِ

“When the eye beholdeth thy rosy cheek,
 The mirror LIKE the narcissus becometh filled with amazement.” Yúsuf
 and Zulikhá.

پِه تَرَا مِي نَ خَيْلِ يَارِ دِيدَنِ حَاصِلِ كَرِ
 نَ شَبْنَمِ پِه خَيْرِ لَه كَلِ سِرَه يَكْتَا يَمِ

“By lamentation and weeping I obtained a sight of my beloved :
 LIKE the dew I am united to the queen of flowers.” Abd-ul-Hamíd.

نَ هَجْرَانِ غَمُونُو زَه هَسِي پِه تَنَكِ كَرَمِ
 لَكِ كِنْبِنِي پِه چَا رَوِي مِيلْمَانَه

“The sorrows of absence reduced me to SUCH extremity,
 As when a demon sitteth with one as a guest.” Abd-ul-Hamíd.

لَكِ قَنَدِ هَسِي دَرُوغِ وَر تَه خَوَارِه شو
 لَكِ زَهَرِ هَسِي تُو كَرِه رِيْبَتِيَا خَلِقِ

“As sugar so is falsehood pleasant to the world,
 LIKE poison so it spitteth out truth.” Abd-ul-Hamíd.

نَدِي كَلِ نَ ستَا مَخِ مَخِي خَوْشَرَنَكِ
 كَلِ جَلُوَه كَا پِه يُوَه رَنَكِ تَه سَلِ رَنَكِ

“There is no rose of such a beautiful colour AS thy cheek ;

The rose shineth with one colour,—thou art resplendent with a hundred."

Ahmed Sháh, Abdáli.

89. The *اسْمَائِي تَفْصِيلِ وَ مَبَالِغِهِ* (*ismá'í-tafsíl wo mubáligha*) comparative and superlative degrees, are not expressed by any peculiar form of adjective; the superiority of one thing over another being expressed by the addition of various particles and adjectives.

90. The positive is made comparative by the particles *لَهْ، لَهْ، تَر*, etc. used with the object to which comparison is made; and such words as *دِيرِ نَبِهْ* *much*, *زِيَات* *more*, *لُوي* *great*, and many others; thus, *دِيرِ نَبِهْ* *very good*; *دِيرِ لُوي* *very large*; *دِيرِ لَنْدِ* *very small*; *تَكْ سَبِين* *very white*. Examples:—

لَبُونَهْ غَوَاِرَهْ اَحَمَدَ شَاهَهْ بَدَ سَبِيَكْ كَنَمَرَهْ تَرِ بَنَمَرَهْ

"Look for excellence from the good, Ahmed Sháh!

Evil consider lighter THAN a feather."

بَهْرَامِ حَكَمِ بِشْمَاسِ وَكِهْ وَرَدِرُومَ سَرْدَاسِيَا هَمِ سَهِيَلِي تَرِ دَهْ چَاپِيَرَهْ
شَهَانَهْ پُوشَاكْ دِ وَاغُونِ دُويِ وَاوَا وَرِ سَرَهْ رُوحِ اَفْزَا تَرِ كَكَلِ نَامِيَرَهْ

"Bahram said unto Shamás, go you to her,

Sardásí'á too with her hand-maidens around her.

All should dress themselves in royal robes,

And with them Rúh Afzá, MORE LOVELY than the rose." Bahrám Gúr.

91. A mere repetition of the positive is commonly used to form the comparative; thus,—

چَهْ پَهْ شُويِ كَارْخَهْ وَاوِي پُوجِ پُوجِ وَاوِي وَهِي جَكْ

“*He who murmureth at that which hath happened,*

Talketh GREAT NONSENSE : he beateth the froth bubbles on the water.”

Abd-ul-Hamíd.

92. In forming the superlative, such words as *ټول* *all*, *حد* *boundary*, *پهورتَه* or *پورتَه* *over, above*, are used in addition to the particles employed to express the comparative; as, *له دغه له ټول لوي دي* this is the *biggest of all*; or, this is the *greatest*; *له حد حد زيات* *beyond bounds*; *دا سري له ټول نه ډير هونيار دي* this man is the *cleverest of all*.

Examples:—

ستا جفا تر حد پهورتَه شوه صنم ټل مي اوسني موج وهي د زړه له يم

“*Thy oppression, oh! beloved one, hath EXCEEDED ALL BOUNDS :*

The waves of my tears are ever rolling from the ocean of my heart.”

Abd-ul-Hamíd.

همای مرغ په ټول مرغان له دي سبب لوئي لري
چه هډوکي خوري او نور مرغان نه آزاروي

“*The Húmá on this account enjoyeth the GREATEST RANK OF ALL birds,*

That it consumeth bones, and injureth not the feathered race.” Trans-

lation of the Gulistán.

له ټول خلقو نه سري په ليد کبني ډير بنه دي او تر اول خلقو
نه سپي ډير ناکار دي ولي په صلاح د هوبنياران وفادار سپي
غور دي له بي وفا سري نه

“*Man to all appearances is the MOST EXCELLENT of created things, and
the dog THE MOST VILE ;*

Yet with the concurrence of the wise, a grateful dog is far superior to the man without gratitude." Gulistán.

تَوَلُّو takes (—) or ځ with nouns feminine, and may be declined as follows :

	Sing. and Plu. تَوَلُّو، تَوَلُّوه، or تَوَلُّو all.
Nom.	تَوَلُّو، تَوَلُّوه، تَوَلُّو all.
Gen.	نَ تَوَلُّو، تَوَلُّوي، تَوَلُّو of all.
Dat.	تَوَلُّو، تَوَلُّوي، تَوَلُّو ته، لره، له، or تَوَلُّو ته، تَوَلُّوي } to all. تَوَلُّو ته، لره، له، or تَوَلُّو ته، تَوَلُّوي، تَوَلُّو ته، وکره، وله }
Acc.	تَوَلُّو، تَوَلُّوه، تَوَلُّو all.
Abl.	له تَوَلُّو، تَوَلُّوي، تَوَلُّو or له تَوَلُّو، تَوَلُّوي تَوَلُّو نه from all.
Act.	تَوَلُّو، تَوَلُّوي، تَوَلُّو by all.

93. The *إِسْمِ تَصْغِيرِ* (*ism-i-tasghír*) used to lessen the importance of a word, or to convey contempt, is affixed to the noun. There are several of these particles, as they may be termed, in general use; viz. *يَا* and *ك* and *كوتبي*, *وکی*, *وړی*, *وت*, *کی*, *کوی*, *کوی*, *کوی*, *کوی*, *کوی*, and the letters *ک* and *يَا* thus:—*کوزه ډی* a small goglet; *چینکي* a little girl; *بازارکي* a small market; *سروتي* a mean fellow; (here the particle *وت* is inserted before the final letter,) *چرکوري* a young cock; *ډنډوکي* a small pond; *مړک* or *مکک* a mouse, (literally a small rat) *بهادري* a coward, (literally a small hero) and *ملاکوتبي* an illiterate priest. Examples:—

يُو سَرَوْتِي كَم عَقَل مِي وُلِيد چِه عَيْب نَ لوي سَرِي وِر ته
مِي وړاي صاحب كه ته خوار ئي بخت زر سَرِي لره شه كُناه ده

"I once saw a MEAN SCOUNDREL of a fellow, who was speaking ill of a man of rank and respectability. I said to him—oh! master, if thou art

unlucky, what fault is that of a more fortunate man." Translation of the Gulistán.

وړوګي نه بازي دا رنګ کازري کورې
لک زه بازم پتا دين و ايمان خپل

"The CHILD gambleth not in this manner with stones and shards,
Like I stake on thee both my religion and my faith." Abd-ul-Hamíd.

94. The particle of diminution affixed to a noun is also used to express endearment, as will be seen from the following extract.

دا مي نه مرل دي نه ږوندون دي تر څان حال د مرون وينم
له شوق وچ شوم له غمه و سوم مړوګي وروره درخو به وه وينم

"To me this is not death neither is it life—from the state of my own existence I behold the dead—through love I am become dry—from anguish I am consumed. Oh DEAR BROTHER Mírú! I must see Durkhání." Tale of Adam Khán and Durkhání.

شاه زاده چه دا خبره وه ويله
بادشاه وه ژړل زار زار درست خانه دان
بادشه وه ويل چه اي شما زړګي
دا کوم وقت دي چه تا کره هسي بيان

"When the prince spoke these words, the king and his family wept a great deal. The king said, oh my DEAR BOY! what time is this that thou hast made this declaration?" Saif-ul-Mulúk and Badrí Jamál.

Chapter IV.

THE PRONOUN.

ضمير zamír.

95. The Pushto pronouns are of five different classes—the personal, demonstrative, reflective or reciprocal, interrogative, and indefinite.

96. The language contains no peculiar form of relative and co-relative pronouns, but other pronouns are used instead; the explanations of which, as also examples will be found in their proper places.

97. As the pronouns in declension admit of considerable changes, they require to be exhibited separately.

98. The personal pronouns, or *ضمایر منفصله zamá'ir-i-munfasilah*, are; *زه*, *ته* and *هغه*, which are declined in the following page.

99. The 1st person is termed *متكلم mutakallim*, the 2nd *مخاطب mukhátab* or *حاضر házír*, and the 3rd *غائب gháyib*.

100. As it would far exceed the intended limits of the present work to give separate examples of each pronoun, both in the singular and plural number, I shall content myself by giving a specimen, either inflected or otherwise, as occasion may require; the whole of the changes for person and case, gender and number, can be seen at a glance from the following declensions.

101. The first personal pronoun *زه* is not subject to any change for gender, and is thus declined:—

1st person زه I.

	S.	P.											
Nom.	زه I.	موونك or مور we.											
Gen.	خما mine, of me.	خموونك or خموونك our, of us.											
Dat.	<table border="0"> <tr> <td>ما ته, لره, له</td> <td rowspan="3">} to me.</td> </tr> <tr> <td>وما ته, لره, له</td> </tr> <tr> <td>وما و ته, لره, له</td> </tr> </table>	ما ته, لره, له	} to me.	وما ته, لره, له	وما و ته, لره, له	<table border="0"> <tr> <td>موونك or مور ته, لره, له</td> <td rowspan="3">} to us.</td> </tr> <tr> <td>وموونك or وموونك ته, لره, له</td> </tr> <tr> <td>وموونك و ته, لره, له</td> </tr> <tr> <td></td> <td></td> <td>وموونك و ته, لره, له</td> </tr> </table>	موونك or مور ته, لره, له	} to us.	وموونك or وموونك ته, لره, له	وموونك و ته, لره, له			وموونك و ته, لره, له
ما ته, لره, له	} to me.												
وما ته, لره, له													
وما و ته, لره, له													
موونك or مور ته, لره, له	} to us.												
وموونك or وموونك ته, لره, له													
وموونك و ته, لره, له													
		وموونك و ته, لره, له											
Acc.	ما me.	موونك or مور us.											
Abl.	له ما نه or له ما from me.	<table border="0"> <tr> <td>له موونك or له مور</td> <td rowspan="2">} from us.</td> </tr> <tr> <td>له موونك نه-له مور نه</td> </tr> </table>	له موونك or له مور	} from us.	له موونك نه-له مور نه								
له موونك or له مور	} from us.												
له موونك نه-له مور نه													
Act.	ما by me.	موونك or مور by us.											

The following are examples of the pronouns.

زه ياري غواړم له تان توفيق ته را كړ رحمان
 كه توفيق م كړ په بخره ما به خلاص كړ له نيران

“ I seek assistance from thee—Oh God! grant unto me thy grace.

If with my lot thou grantest me thy grace, thou wilt redeem me from the flames.” Makhzan Afghání.

102. The uninflected form of this pronoun is sometimes used for the dative: the following is an example:—

زه د يار غمونو هسي هډې و پوست كړم
 لك ونه په خزان كني بي برگ

“ The care and anguish which I suffer on account of my beloved, hath reduced ME to skin and bone,

Like as the tree in the autumn without leaves.” Abd-ul-Hamíd.

خَمُونَكْ (*) پِيرِ چِه پيرِ صالحِ دِي خَبَرِ ئِي كَانَرِي چِه دَسْتِ كِيرِي
 اَمُّ وُكَانِدِ اَوْ كِه دَا كَارِ وَ نَكَرِ مُونَكْ دَ دِه لِه مَوْرِدِي وِيذَارِ يُو

“Give you information to our spiritual guide which is Pír Saleh, that he should assist us, and if he does not do this, we are tired and disgusted with his discipleship.” Adam Khán and Durkhání.

پِه شُعْبِي كِنْبِي هَسِي دِي رَاوَرِي دَ جَنَتِ يَوَهَ طَفَه بِنِ دَ دَوغْنِسِ يُو
 طَفَه تِه هَسِي وَايِي مَوْرِ سَتَاسِ پِه تَعْلِيمِ پِه نَصِيحَتِ سِرِه دَاخِلِ شُووِ پِه
 جَنَتِ كِنْبِي خَه سَبَبِ دَ بَدِ بُخْتِي وَهَ چِه دَاخِلِ شُوِي پِه دَوغْنِسِ كِنْبِي
 دُوِي بِه هَسِي وَر تِه وَايِي مَوْرِ اَمْرِ دَ نِيكِي كَاوَهَ عَالَمِ تِه وَرِ مَوْرِ پِرِ وَ لَاهِ
 نُووُ لِه بَدِي بِه مَوْرِ نِهِي كِرِه دَ خَلْقِ وَرِ مَوْرِ تِرِ پَرِهِيَزِ نُووُ

“In the Shæbah it is thus stated—A party of people in Paradise will thus say to another party in Hell—‘Through YOUR instruction and exhortations WE have entered into Heaven. By what evil destiny was it that you entered into Hell?’ THESE will thus answer them. ‘WE gave good counsel to the world, but did not act up to it ourselves. WE interdicted others from evil, but WE did not abstain from it ourselves.’”
 Fawá'id-ush-Sharri'æa.

The above quotation contains examples of several pronouns, which is the reason of my giving it at length.

103.

2nd person تَه Thou.

S.

P.

Nom.

تِه thou.

تاسو, تاس, تاسِي or تاسِ ye, or you.

* مُونَكْ or مَمَكَا as it is also written, is the eastern or Peshawíri form of the first person plural, and مَوْرِ the Western dialect. I have already explained at page 6 that some tribes change the letters جَ for كَ and كَ for جَ and vice versa. The Peshawíri pronunciation is evidently the purer Pushto.

Gen. دا or ستا *thine, of thee.* $\left\{ \begin{array}{l} \text{ستاسو, ستاس, ستاسي} \\ \text{ستاس or} \end{array} \right\}$ *yours, of you.*

Dat. or $\left. \begin{array}{l} \text{تاته, لره, له} \\ \text{وتاته, لره, له} \\ \text{وتاوته, لره, له} \end{array} \right\}$ *to thee.* $\left. \begin{array}{l} \text{تاسو, تاس, تاسي, تاس ته} \\ \text{لره, له-وتاسوته, لره, له} \\ \text{وتاسووته, لره, له} \end{array} \right\}$ *to you.*

Acc. تا *thee, or to thee.* $\text{تاس, تاسي, تاسو, تاس}$ *you, or to you.*

Voc. تاي ابي *oh! thou.* $\text{تاس, تاسي, تاسو, تاس}$ *oh! you.*

Abl. له تانه or له تا *from thee.* $\left\{ \begin{array}{l} \text{له تاسو, تاس} \\ \text{له تاسو, تاس نه} \end{array} \right\}$ *from you.*

Act. تا *by thee.* $\text{تاس, تاسي, تاسو, تاس}$ *by you.*

اي اعرابي ويرينکم چه کعبي ته به و نرسي دا لار چه ته پر
خي ترکيستان ته خي

“Oh Arab! I fear thou wilt not arrive at Mekka, for the road that THOU followest leadeth to Turkistán.” Translation of the Gúlistán.

104. In old writings, the dative particle is often written with an extra و and thus وته of which the following is an example.*

زه هر صبح شام وتا وته دعا كرم ته و ما وته كو دشنام په خه

“Every morning and evening I offer up a prayer for thee :

Wherefore treatest thou me with contempt.” Rahmán.

تاسي و پوښتي بلبل چه خه واي له كل

“You should make enquiry of the nightingale,

What sayest thou to the rose? Ahmed Sháh, Abdálí.

* This form of the dative is also used with nouns; and it may also be translated—*for, for the sake of, etc.* See Chap. II.

105. 3rd person هُغْدَ He, she, it.

	Singular.	Plural.
Nom.	هُغْدَ he, she, it.	هُغُوِي or هُغُو they.
Gen.	$\left. \begin{array}{l} \text{ن هُغْد- ن هُغْد} \\ \text{ن هُغِي or} \end{array} \right\} \text{of him, her, \&c.}$	$\left. \begin{array}{l} \text{ن هُغُوِي or} \\ \text{ن هُغُو theirs, \&c.} \end{array} \right\}$
Dat.	$\left. \begin{array}{l} \text{هُغْد هُغْد or هُغِي تَه, لَه, لَه} \\ \text{و هُغْد هُغْد or هُغِي تَه, لَه} \\ \text{لَه or و هُغْد هُغْد هُغِي و} \\ \text{تَه, و لَه, و لَه} \end{array} \right\} \text{to him, \&c.}$	$\left. \begin{array}{l} \text{هُغُو or هُغُوِي تَه, لَه, لَه} \\ \text{- و هُغُو, هُغُوِي تَه} \\ \text{لَه, لَه or و هُغُو, هُغُوِي} \\ \text{و تَه, و لَه, و لَه} \end{array} \right\} \text{to them.}$
Acc.	هُغْدَ him, &c.	هُغُو them.
Abl.	$\left. \begin{array}{l} \text{لَه or هُغْد لَه, هُغْد لَه} \\ \text{هُغْد نَه, لَه هُغْد نَه} \end{array} \right\} \text{from him, \&c.}$	$\left. \begin{array}{l} \text{لَه هُغُو, هُغُوِي لَه} \\ \text{هُغُو, هُغُوِي نَه} \end{array} \right\} \text{from them.}$
Act.	هُغْدَ or هُغِي by him, her, &c.	هُغُوِي or هُغُو by them.

په خوا تر پاک سروره ا پنم ن عتيق بن عامر وه يوه لور
 تر پيدا شوه چه هنده ن هُغْد نوم وه

“Before the time of the Prophet, this (woman) was married to *Ætik bin Æámir*, and she had a daughter by him: HER name was *Hindah*.
Fawá'id-ush-Sharrí'æa.

106. The feminine form of this pronoun of which the example just given is a specimen, is very often written with a *ي* instead of (—), thus:—

بِي بِي هُسي وَر تَه وُوجه مَرَك دِير دِير ياد وه ن زره نرمي بن
 حاصل شي ن بِيبي عايشه پنن هُغي نبشي په خاي كَر

“The mother of the Faithful said thus to her. ‘Always remember death; by means of it meekness and gentleness of heart is produced.’ The

counsel of Lady Ayishah took effect on THAT woman, and she acted up to it." Fawá'id-ush-Sharrí'æa.

پس هغه هلته د كټ د لاند چپ كښيناست او ساه ئي ونبكلمه تر هغه
وقت پوري چه هغوله عيش خلاص شو او نښان د تور شپي سر ښكته شوه

"After that he sat down beneath the couch, and did not draw his breath until such time as THEY had consummated their pleasure, and the black flag of night became inverted." Æyár Dánish.

107. The singular nominative of this pronoun is also sometimes used for the plural ; as,

حضرت هسي ور ته وه و خلينه كان خما هغه دي چه طريق سنت
خما بدوي كوين

"The Prophet said thus unto him—THEY are my vicars who act up to the rules and institutions of my orthodox faith." Fawá'id-ush-Sharrí'æa.

108. This pronoun is also used as the remote demonstrative or *إِشْرَاحَة* (*ism-i-ishárah*) and is declined in a similar manner, except that the nominative singular remains unchanged for the plural, as will be seen from the following examples.

هر رنگ تخم چه گر هغه به اخلي
خپله خپله ميوه نسي هره ون

Whatever kind of seed thou sowest, THAT wilt thou reap :

Every tree beareth each its own peculiar fruit." Abd-ur-Rahmán.

پخپل عمر به هيچا ليدلي نه وي
هغه خار چه يار هر ساعت په ما كا

No one in the whole course of his lifetime will have experienced

THOSE sorrows which my beloved every hour inflicts upon me. Abd-ur-Rahmán.

109. The proximate demonstrative pronouns, which are of five different forms for the singular, and two for the plural, are declined as follows.

هـ or دِي, دِ, دَا, دَغْهَ This (persons or things).

S.

P.

Nom. هـ, دِي, دِ, دَا, دَغْهَ this.

دَغُو or دُوي these.

Gen. هـ, دِي, دِ, دَا, دَغْهَ, دَغْهَ of this.

دِ, دَغُو or دُوي of these.

Dat. هـ, دِي, دِ, دَا, دَغْهَ, دَغْهَ } to this.

دِ, دَغُو or دُوي } to these.

هـ, دِي, دِ, دَا, دَغْهَ, دَغْهَ } to this.

دِ, دَغُو or دُوي } to these.

Acc. هـ, دِي, دِ, دَا, دَغْهَ, دَغْهَ this, or to this.

دَغُو or دُوي these, etc.

Abl. هـ, دِي, دِ, دَا, دَغْهَ, دَغْهَ } from this.

دِ, دَغُو or دُوي } from these.

Act. هـ, دِي, دِ, دَا, دَغْهَ, دَغْهَ by this.

دَغُو or دُوي by these.

EXAMPLES.

دَ رَنْخُورُ عِلَاجٌ تَرخَه تَرخَه دَارُو دِي

دَغْهَ دَارُو دِي چَه هَم دَرِد شَه هَم دَرِمَان شَه

“The remedy of sickness is a bitter bitter medicine :

“THIS is a physic which becometh not only the disease, but also its cure.”

Abd-ur-Rahmán.

تَل دَ اَرَبُو پَه اَرَبُو كَبِي لَر تَر مَخ

پَه دَغُو اَرَبُو كَبِي لِي دَه شَي دَ كَوَهَر مَخ

Keep thy cheek ever moist with the waters of thy tears ;

In these waters can be seen the face of the gem.” Abd-ul-Hamíd.

دُوِي وَايِي دا عورتِ دِي كُونِ كَلِ هَم هَر خوك بويونِ دغه قوم دَ
عَبْدُ اللَّهِ شَمَاحِي دِي په ظاهرِ دُوِي مسلمان دِي په باطنِ دُوِي
كافرانِ دِينِ

“THEY say that these women are roses, and every person smelleth a rose. This is the sect of Abd-ullah Shamákhí. Outwardly THEY are Musslemans, but inwardly are infidels. Makhzan Afghání.

دا سُوْر كَلِ به هم دَ تا په وينو سُوْر كا
چه دِ يشي زمايي دِي په دستار كنبِ

Destiny will ensanguine THIS red flower in thy blood,

Which itself hath placed in thy turban.” Kushhál Khán, Khattak.

دَ خلاصي لوريه مي نشته دِي اي خوانِ
زيست روزگار مي هميشه دَ غم په خونه
دِي خما ديدن كوي نور په امان يم
ولي عالم را بانِ كانِ كمانونَ

“Alas brave youth! there is no road of escape for me:

The employment of this life of mine is in the house of grief.

THIS (demon) merely looks at me—in other respects I am safe;

But the world entertaineth suspicions against me.” Bahrán Gúr.

په لَبَكَر كنبِ دَ بهزاځه شور و شر وړو
نيمې شپې وچې چه فرياد او را ويلا شوه
شهزاده وړ و دَ قلا و سر و ته خيبري
چه تر دَ وِقتِ جَنَكِ نشته څه بلا شوه

“What noise and confusion was there in the army of Bhizád!

It was about midnight that a tumult and cries for help arose.

Mount, said the prince, to the summit of the fortress.

What calamity has happened that up to THIS time no battle has ensued."

Bahrám Gúr.

یُو بادشاه عالیجناب صاحب دَ رُومِ وَه
 بنه خورمِ وَوُ سکونت ده دانایانو
 هر خه ده و ته موجودِ عالیِ مَقامِ وَه
 په اسبابِ کنبیِ ارمانیِ دَ فردندانو

"There was a mighty king who ruled over the country of Rúm ;

He was amiable und humane, and his dwelling was the home of sages.

THIS great prince was possessed of countless worldly wealth,

But he ever pined with grief and regret, for he was childless."

Bahrám Gúr.

110. The first letter of the demonstrative هغه is sometimes lost by elision, thus :—

دَ ناسوتِ په وَهمِ وركِ شوْ عَنَدِ لَيْبِ
 زه غه كُگلِ يَمِ چه دَ مِينِيِ په بهارِ خِيِ

The nightingale became lost in the imagination of humanity :

I am THAT rose which roameth about in the spring time of love. Ahmed

Sháh, Abdálí.

111. The reflective or reciprocal pronoun ضميرِ مُشْتَرَكِ (*zamír-i-mushtarak*,) خپلِ is applicable to all three persons. It is placed before the verb in the sentence, and must refer to the agent or nominative case either expressed or understood, whatever it may be. The changes to which it is subject for gender and by inflection, will be seen in the following declension.

Masc. and Fem. خُپَل or خُپِل *Myself, thyself, my own, etc.*

S.

P.

Nom. خُپَل or خُپِل *myself, self.* خُپِلِي or خُپِلِ *ourselves, etc.*

Gen. خُپِلِي or خُپِلِ of myself, etc. خُپِلُو of ourselves, etc.

Dat. $\left. \begin{array}{l} \text{خُپِل تِه, لَرِه, لِه} \\ \text{خُپِلِي تِه, لَرِه, لِه} \end{array} \right\} \text{to myself, etc.}$ $\left\{ \begin{array}{l} \text{خُپِلُو تِه, لَرِه, لِه} \\ \text{etc.} \end{array} \right\} \text{to ourselves, etc.}$

Acc. خُپَل or خُپِل *myself, etc.* خُپِلِي or خُپِلِ *ourselves, etc.*

Abl. $\left. \begin{array}{l} \text{لِه خُپِل or خُپِلِي} \\ \text{لِه خُپِل نه, خُپِلِي نه} \end{array} \right\} \text{from my-self, etc.}$ $\left\{ \begin{array}{l} \text{لِه خُپِلُو نه or خُپِلُو} \\ \text{etc.} \end{array} \right\} \text{from ourselves, etc.}$

Act. خُپِلِي or خُپِل *by myself, etc.* خُپِلُو *by ourselves, etc.*

112. The following are examples of this pronoun.

په تاريخ ن زر خلوښت وایم دا خبر
 چه لیده شي ن دکهن ن کجرات په عالم چیر
 په خپل عمر خو و نیک و بد خبر شوم
 په دا دود می قتل نلیده په ډبر

“In the year one thousand and forty this circumstance I relate,

When the people of the Dakhan and Gujerát saw such tyranny and oppression.

In the whole of MY lifetime, since I became capable of distinguishing good from evil ;

I never beheld after this fashion massacre with stones.” Futtih Khán, Mirzá.

The inflected form of the feminine may be written خُپِلِي or خُپِلِ.*

حق ن ښخ دا دمي پر خُښتن باندي چه له ورورز

* See article on the nouns.—Note † to Page 15.

له مور پلار د خپل نبش د دي بڼه اخلاص كويڼ

The just claim which a wife has over her husband is this, that he should show proper love and affection towards HIS wife's brothers, her mother and father. Fawáid-ush-Sharrí'æa.

پس له هغه درخاني ور ته وړ چه يو عرض مي دي را ته غوړ كره
آدم خان و چه خه حكم وي په سترگو مي قبول دي د ور ته خپل
غمون پدا مضمون وړ

"Afterwards Durkhaní said to him, I have a request to make; pray give ear to it. Adam Khún answered, Whatever the command may be I agree to it with all my heart. She then related to him HER OWN sorrows in the following manner."* Adam Khán and Durkhání.

113. When no agent is expressed, this pronoun denotes individuality and reciprocity, or may refer to either of the three persons, which is only discoverable by something that has preceded it, or comes after; as in the sentence, دا خپل مال دي.

چه وقبر ته سجده كا يا حاجت له مرده غواړي حاصلينه ن خپل
مقصود هم له مرده ن لوري كڼرڼ پكښي ويره وي ن كفر

"Whoever maketh a prostration before a tomb, or wisheth for any thing from the defunct; and he considereth the fulfilment of HIS wish to have been accomplished by means of the deceased, there is danger of blasphemy." Fawáid-ush-Sharrí'æa.

له د خپلي بدې بخري چا ته ژالم په چا دا كرم

"Concerning this my own hard fate,

To whom shall I tell my sorrows? from whom seek redress?" Laylá and Majnún.

* Literally "on my eyes."

114. The interrogative pronouns *اسْمَائِي اسْتِفْهَامِ* (*asmá'e-i-istifahm*) are *خوگ*, *كوم*, and *كم* or *كمه*.

خوگ is applied to persons and rarely to inanimate objects. It is used both for the singular and plural, and masculine and feminine. It is thus declined.

خوگ *Who? which? what?*

Nom.	<i>خوگ</i> <i>who? which? what?</i>
Gen.	<i>د چا</i> <i>of whom? which? what?</i>
Dat.	<i>چا ته, لره, له, له, و چا ته, لره, له, له, و چا و ته, و لره, و له</i> } <i>to whom? which? what?</i>
Acc.	<i>خوگ</i> <i>whom? which? what?</i>
Abl.	<i>له چا نه</i> or <i>چا له</i> <i>from whom? which? what?</i>
Act.	<i>چا</i> <i>by whom? which? what?</i>

EXAMPLES.

را ته وايه چه ته خوگ نوم د خه دي
چه دا عشق دي په خاطر د هنبوره زور دي

"Tell me WHO art thou? and what is thy name?"

"That this love of thine affects thy mind so much." Bahráam Gúr.

تير شه درست عمر خما په دا هوس
كه مي وپوشتي چه خوگ ئي يا خه كس

"The whole of my lifetime has passed in this vain hope,

That thou wouldst ask me, WHO art thou? and what?" Yúsusuf and Zulíkhá.

115. This pronoun is also in common use as an indefinite, and is for the most part applied to persons, but in some instances to things also. Examples of its use with respect to persons are contained in the following extracts.

که خُوکَ مَتَ پَه نِیکِی وُکَه
بِیا پَه مِینَه مَحَبَتِ پَسِ رِوانِ شَدَه

“If any one taketh courage in acting with uprightness,

He will follow after it with affection and love.” Makhzan Afghání.

چَا وِیل چَه یُوسَف زِی دِی لُوی مَرُون
خُوراکِ خُورِی پَه تالو کَبَنِی اوبَه خُکِی پَه جَامُون

“Some persons have said that the Yúsufzáis are a great people—they eat victuals out of platters, and drink water from bowls.” Adam Khán and Durkhání.

116. The following couplet contains an example of its use with reference to things.

یُو اَصَل دَ اَبو دِی یُو دَ زِمکِی
اُر مِیوَه دِنِی تَرَخَه دَه خُوکَ شِیرِینِ

“There is one element of water, and one element of earth ;

And some fruits are bitter, and some pleasant and sweet.” Futtih Khán, Mírzá.

117. The interrogative pronouns کوم and کَم are also singular and plural, but they take the addition of ه for the feminine gender, and may be thus declined.

کَم and کوم *What ?*

Nom.	کوم - کومه or کَم - کَمَه	<i>what ?</i>
Gen.	دَ کوم - کومی or دَ کَم - کَمِی	<i>of what ?</i>
Dat.	کوم - کومی or کَم - کَمِی رَوَتَه , رَاوَه , وِلَه	<i>to what ?</i>

Acc.	كوم - كومه or كم - كمه what ?
Abl.	له كوم - كومى or كم كهى or له كوم - كومى from what ?
Act.	كوم - كومى or كم - كهى by what ?

EXAMPLES.

كوم واده كوم كوزده ده په دنيا كېني
چه فلک ئي و آخر وته وير نکا

“WHAT wedding—WHAT betrothal is there in the world ?

That cruel fate at last turneth not into wailing and lamentation.” Abd-ur-Rahmán.

هغه كم ساعت چه زره پوي ليري
غه ساعت وي چه په زره شي رخسارون

“WHAT hour is it that the heart palpitates and beats ?

It will be that hour, when the shadow of beloved faces falls on the heart.” Ahmed Sháh, Abdálí.

118. The pronoun **خه** is used both in an interrogative as well as in an indefinite sense : its conjugation is as follows.

Masc. and Fem., Sing. and Plu. **خه** *What ? or, a, an, any, etc.*

Nom. **خه** *what ?—a, an any, some, etc.*

Gen. **خه** *of what ?—of a, an, any, some, etc.*

Dat. **خه ته, له, له, له, له, له, له, له** } *to what ?—to a, an, any, some, etc.*

Acc. **خه** *what ?—a, an, any, some, etc.*

Abl. **له خه نه** or **له خه** *from what ?—from a, an, any, etc.*

Act. **خه** *by what ?—by a, an, any, some, etc.*

EXAMPLES.

پیر صالح ہلنتہ معرکی تنگ کری وچہ خہ کوی وقت دی مور ستری شو

“The party had reduced Pír Saleh to great extremity, saying—WHAT art thou doing?—it is now time! we are tired of waiting! Adam Khán, and Durkhání.

چہ ئی لاس له خیره و خاتہ یکلختہ
خہ بہ نوبی آلودہ بہ بلا خلق

“Since goodness all at once escaped from the hand of the world,

WHY may not it be stained with evil and depravity? Abd-ul-Hamíd.

Example of the Indefinite *إِسْمٌ مُّبْهَمٌ* (*ism-i-mubham*).

کہ پہ ما دی خہ اثر کوی وعظ
تا ناصح را تہ ہلہ ویلی وعظ

“If there was ANY chance of thy admonition taking effect on me,

Thou oh monitor! wouldst then have given me advice.” Abd-ul-Hamíd.

119. *ذِنِ*, *حَنِی*, *حِنِ*, or *ذِنِی* is another form of the indefinite.

It is applicable to things both animate and inanimate; is not subject to any change in termination for gender; and is both singular and plural.

It is declined as follows,

حِنِ, *حَنِی*, *ذِنِ*, *ذِنِی* Some, any, a few, etc.

Nom.

حِنِ or *حَنِی* some, any, a few, etc.

Gen.

حِنِ or *حَنِی* of some, any, a few, etc.

Dat. *حِنِ*, *حَنِی*, *ذِنِ*, *ذِنِی* } to some, any, a few, etc.
و حِنِ, *و حَنِی*, *و ذِنِ*, *و ذِنِی*
و حِنِ, *و حَنِی*, *و ذِنِ*, *و ذِنِی*

Acc.	خَنِ، خَنِ، خَنِ، خَنِ	some, any, a few, etc.
Abl.	له خَنِ، له خَنِ، له خَنِ، له خَنِ	} from some, any, a few, etc.
Act.	خَنِ، خَنِ، خَنِ، خَنِ	

EXAMPLES.

که خوګ بنکنخل کا وهغه ته چه نامه ئي محمد وي يا احمد ابوالقاسم
وي خن وايي چه کفر نسته خن وايي ه په وقت ن بنکنخلو ن ده فهم
ونبي صاحب ته وشي کاذر کيږي

“If a person abuseth him who may bear the name of Muhammad, or Ahmad-abul-Kasim, SOME say that it is not blasphemy. OTHERS again state, that at the time of giving abuse, if his thoughts be directed towards the Prophet, he is a blasphemer.” Fawá'id-ush-Sharrí'æa.

وهر چا و ته پخپل قسمت رسيري
له ازلي سور سور دي پلي پلي
او آدم په اصل واړه سره وصل
ډن ډن بادشاهي که خوګ نتلي

“The decree of destiny reacheth every one—

From all eternity the horseman is mounted, and the footman on foot ;

And man himself originally is of one race and origin,

Yet SOME rule empires, and some beg from door to door.” Futtih

Khán, Mírzá.

120. Several pronouns admit of composition ; thus, هر خوګ *who-*
ever, or whatever, هر څه *whatever,* هر يو *every one,* كميو *which one,* etc.
They are subject to the same rules of inflection, and change in termina-
tion for gender, as the pronouns from which they are derived : كميو *is*
declined in the following manner.

	Sing. and Plu. كَمِيَوُه or كَمِيَوُ Which one? Masc. and Fem.
Nom.	كَمِيَوُه or كَمِيَوُ which one?
Gen.	ن كَمِيَوُ or كَمِيَوِي of which one?
Dat.	كَمِيَوُ or كَمِيَوِي ته , لره , له , و كَمِيَوُ , كَمِيَوِي ته } to which one?
Acc.	كَمِيَوُه or كَمِيَوُ which one?
Abl.	له كَمِيَوُ , كَمِيَوِي or له كَمِيَوُ , كَمِيَوِي نه from which one?
Act.	كَمِيَوُ or كَمِيَوِي by which one?

EXAMPLES OF كَمِيَوُ AND هَر شوك.

هغه عالم په تلوارې كور ته را وُبال او كَلِي ورت ته وُكړه چه لور ته مي وُلي پشا ئي لور مي هر كوره ن علم عاشقه ده چه عزيزان ته ئي سبق وُئي كَمِيَوُ له دي فايق دي

“He quickly called the learned man to his house, and upbraided him, saying—‘Why turnest thou thy back on my daughter? she is at all times a seeker after knowledge: since thou teachest her companions, which one of them is superior to her?’” Adam Khán, and Durkhání.

پدا خدا ئي چه ن هر چا دي نه كروهيري
 وازوم له رقيبانو په كوم خداي دوست

“Since she feareth not that God, who is the God of all,
 By the assistance of what Deity shall I divert my friend from the
 keepers.” Abd-ul-Hamíd.

121. The only relative pronoun اسم موصول (*ism-i-mawsúl*) which the Pushto language contains is چه* which must not be confounded with the interrogative خه already explained, there being no connexion between

* This particle has a great similarity to the Persian چه

them. The co-relative *جوابِ موصول* (*jawáb-i-mawsúl*) is supplied by the demonstrative pronouns as will be seen in the examples.

122. *چه* may either precede or follow after its substantive: the following are examples.

چه ايرې ن بې قدرې شي پورې مېنوي
آينه ن هغو زړونو وي رانړه

“THEY WHO *have been well anointed with the ashes of humility,*

The mirror of THEIR hearts becometh clear and bright.” Abd-ul-Hamíd.

په خرپوس ن صبر زهن ځني تېنې
چه پكرت كا تيره غشي ن مړكانو

“*Patience and continence should flee from her on all fours,*

When she taketh between her finger and thumb the arrows of her eye-dashes.” Abd-ul-Hamíd.

په يوې بوسې به څه صبورې كړم
چه اخست شي له جهان نصيب ورو ورو

“*With one kiss merely, how shall I be contented?*

Since good fortune from the world, is only to be obtained by degrees.”
Abd-ul-Hamíd.

123. In addition to the regular form of the personal pronouns already explained and illustrated, there are three other forms of pronouns which require a lengthened explanation.

The first form is used with all past tenses of the active voice, as is also the actor or instrumental case of the personal pronouns, to denote the agent in a sentence, and have no meaning separate from the verbs. With any other than active or transitive verbs they point out the object, or the possessive case, and have but these two inflections from the nomi-

native. They are not affected by gender, and may be prefixed or inserted: they are as follows.

- 1st person مِ or مِي I, mine, to me. مُو we, ours, to us.
 2nd ,, دِي or دِ thou, thine, to thee. مُو you, yours, to you.
 3rd ,, لِي he, she, it, his, hers, etc. لِي them, theirs, to them.

124. In the following examples, the first shows the actor, and the second the inflected form respectively.

سَل تَوِي مِي مَاتِ كِرِ وَ نَه وَ شَتَمَ لَه عَشَقْ
 سَاه وِيسَاه مِي نوره پَانو نَشوه پَه توبو كَبَسْ

“I broke a hundred vows, yet did not abandon love,

Therefore I placed no more faith on vows.” Abd-ur-Rahmán.

هَلَه كَل وَ مِ چَه هِيچِرِي مِي سِيَال نَوُرُ
 وِلي اوس نَ آشنائي پَه زره خار شَم

“I was a rose when there were no equals TO ME,

But now I become a thorn in the heart of friendship.” Abd-ul-Hamíd.

چَه دَ رَنَكِ دَ مِيو وَرَ كِرِ وَ لَبَانو
 اور دَ پوري كِرِ پَه كور دَ ميخوارانو

“When THOU didst give the colour of wine to thy lips,

THOU didst set all on fire the houses of the wine-drinkers.” Futtih

Khán, Mírzá.

چَه مِي وِلِدَه سَتَا دَ جَمَالِ عَكْسِ پَه خِيَلِ خَانِ كَبِنِي
 هَم پَه دَا دَ اَلِيْنِي پَه خِيَرِ حِيَرَانِ دِي شَمَا رُوحِ

“Since IT saw the reflection of thy beauty in its own heart,

On this account also my soul like the mirror is filled with amazement.”

Abd-ur-Rahmán.

دُرْخَانِي وَر روانه شوه لاس كرفته ئِي رَاوست پَس دُرْخَانِي اول په
پهلنگ وخته او آدم خان ورستي كړ

“*Durkhání went to him, and having taken HIS hand led him in. She first sat down on the bed, and then seated Adam Khán on the floor.*”

Adam Khán, and Durkhání.

که هر خو مو سره راز كړ بي له عشق خبر نوه بل

“*Whatever secrets WE mentioned to each other,*

There were no words spoken but those of love.” Ahmed Sháh, Abdálí.

په تفسير حُسَيْنِي كِنِي دِي رَاوړي چه شيطان ستاس لوي غليم دِي
مُومنان او په رنگ رنگ به مو غلُون

“*It is stated in the Tafsír Husainí, that the devil is your great enemy, oh! true believers; and will deceive YOU in manifold ways.*” Fawá'id-ush-Sharrí'æa.

خموږ سرور دِي فرمايلي ډير سړي
په ظاهر نمونخون كاند ول زړون ئِي غافل دِي

“*Our Prophet has said—‘There are many persons who to all outward appearances say their prayers, but THEIR hearts are remiss.’*” Fawá'id-ush-Sharrí'æa.

125. These affixes and prefixes being one of the difficulties of Pushto, required examples of each person as above given, and will be necessary for those which follow.

126. The second form of pronoun, or pronominal dative prefix, as it may be termed, is alone used to point out the object in a sentence. It is used with all verbs, but like the preceding has no independent meaning, and is not subject to change in termination for gender: it is both singular and plural.

Ist person	له	or	له	را	ته	را	to me, or to us.
2nd „	دَر	or	دَر	دَر	ته	دَر	to thee, or to you.
3rd „	وَر	or	وَر	وَر	ته	وَر	to him, her, it, or to them.

EXAMPLES.

که لَبِ سَتَرِکِ پَر بَلْ کِمِ بَدَمِ رَا تَه وَايِي
پِيَارِي کِنِسِ عَالَمِ نَه کَوِي خَوْبُونِ

“If I close my eye ever so little, she says UNTO ME,—

“When really in love, people neither slumber nor sleep.” Abd-ul-Hamīd.

رَبِيْتِيَا تَرَخَه دَرُوغِ خَوَارِه دِي
اِي نَادَانِه تَرَبِنِه دَرْتِ بَدَه شَوَه بَدِيْعِ

“Truth is bitter, but falsehood is sweet :

It is marvellous, oh fool! that evil is pleasant TO THEE.” Ahmed Sháh, Abdálí.

آدم خان پَه اِنْدَ پَايَه وَرُ وَرُ خَوْتِ پَه بِيَاَسَتِ وَرُ خَوْرَدَنِ شَهْ اَوْ مِيْرُو
وَر تَه وَ لَامِ رُ پَه اَوْبِي يِي كُوْر كَر

“Adam Khán ascended the ladder, swung himself off by the rope TOWARDS HIM, and Mírú who was standing near (TO HIM), received him on his shoulders and lowered him down.” Adam Khán and Durkhání.

127. These particles, particularly را and وَر are also used in the formation of verbs, thus;—را to me, and وَرَدَلْ to carry, becomes رَا وَرَدَلْ to bring; and وَر to him, and كَوَلْ to do, etc.—وَر كَوَلْ to give.

128. These same forms undergo other changes in writing and conversation, but particularly in the latter. The cause appears to be merely greater facility in enunciation. Thus for رَا لَه they use دَلَهْ or دَلَهْ for دَر له, and دَر لَه, and وَر لَه for وَر لَه. The following are examples.

ته خپل حال پکاښن لاره را کره
ستا مطلب به شي که خدایي کاند تر سره

“ Give UNTO ME an account of thy circumstances on paper,
And if God so wills it, thy wishes will be fulfilled.” Bahrám Gúr.

وقت ن مرگ چه ن لره راشي
روح ب ور کړي بي عذاب

“ When the angel of death cometh UNTO THEE,
Thou wilt give up thy soul without pain.” Ahmed Sháh, Abdálí.

فغفور ډير كوهر جوهر و لره ور كړل
خلوښت سوه سوهيلي ملك بهار شه

“ Faghfúr gave UNTO HER numerous gems and precious stones :
Forty hundred handmaids filled the country with the bloom of their
beauty.” Bahrám Gúr.

129. The affixed personal pronouns* ضمائر متصله (zamá'ir-i-mutas-silah) are used in forming the tenses of intransitive and substantive verbs, and with the exception of the six past tenses, for those of verbs transitive also. They are inseparable from the verbs, and have no independent signification. The regular personal pronouns may also be prefixed to the verbs with which they are used, but are not absolutely required, and not generally adopted. On reference to the conjugations, the manner in which these affixes are used with the different tenses and persons will be seen at a glance : they are as follow.

* There is great similarity between these pronouns and those of the Arabic and Persian languages. In Sindhí also there is scarcely a sentence spoken, in which they are not used with verbs, nouns, and prepositions.

1st person	م I.	و we.
2nd „	يي thou.	يِي ye or you.
3rd „	يِي he, she, it, and also—they.	

The يِي of the 3rd person is not used in any of the past tenses of intransitive or auxiliary verbs. The following are examples.

وِينَم وَاوَه تَلُونِي هِيخُوك نَدِي پَاتو شُونِي
يُون دِي بَه دَا لَارِ هَم نَ خُونِ هَم نَ زَاوَه

“I see all departing, no one whatever is to remain behind—

On this road are journeying both young and old.” Abd-ur-Rahmán.

كَه نَ عَشَق تَر كَمَر پَرِيوزِي غَاش بَايَلِي
تَه چَه مَا تَتَا غَاش چِچِي پَه نَصِيحَت كَنِي

“If THOU fallest from the precipice of love, THOU wilt lose thy teeth,

Oh THOU who gnashest thy teeth at me by way of admonition.” Abd-

ur-Rahmán.

چَه لِي وَ رَهِي تَوَر دِيو نَ عَاشَقِي
هِيخُ صَحَت لِي نَ جِهَان پَه اَفْسُون نِشِي

“For him whom the black DEMON of love strikes,

There is no health or cure from the charms or incantations of the world.” Abd-ul-Hamíd.

زَه وَ يَار چَه سَرَه خِيَلِ غَمُونَه شُمَار كِرُو
يَار وَ مَا تَه حِيرَانِيَرِي زَه وَ يَارَت

“When I and my beloved together, make a computation of our sorrows ;

She is astonished with her lover, and I am filled with amazement at mine.” Abd-ur-Rahmán.

نُور مِيرَمَامِي لَه هَغَد سَوَرُو سَرَه شَه اَو چَه حِخُو لَارِ شَه وَر تَه وَ تَلُوَار
كِرِي چَه لَبَكْر تَه زَر وَ رَسِي

“On this *Mír Mámí* set out in company with those horsemen; and when he had gone a short distance, he said to them—make you haste that you may reach the force quickly.” Adam Khán, and Durkhání.

چه زبېڅي مې كوني شونې ن خوبانو
ن هغو به كله مينه په ميو كيري

“When will THEY who taste of the wine-coloured lips of the fair, Set their hearts on the juice of the grape?” Abd-ul-Hamíd.

130. There are three prepositions used in Pushto requiring explanation here, which are used as demonstrative pronouns. They are *تر* and *پر* which add a *zer* (—), and *نا* or *نه* which prefixes *تي* in the oblique cases. They are used both for things animate and inanimate, are both singular and plural, and are not subject to any change for gender: the following are examples.

په هر عاقل بالغ مومن ده روزه فرض پر لازم ده لكه قرض له رويي
كه څوك منكر شي كل عمل حبطه پر به كافر شي

“On every sensible adult believer to fast is a divine command and a duty. Like the repayment of a debt it is necessary and incumbent ON HIM. If any one repudiates fasting, the whole of his acts are entirely vain, and HE will become an infidel.” Fawá'id-ush-Sharrí'æa.

كل نازي ر و چه دا هغه آدم خان دي چه درخاني تر بيول ده

“Gúl Nazái said, This is that same Adam Khán FROM WHOM Durkhání has been carried off.” Adam Khán and Durkhání.

تاس وارويي مومنان اوس څمور په زمانه كنيي ن ب آفت ډير شه چه
الفاظ ن كفر تر پيدا كيري

“Listen oh true believers—In our day the calamities produced by the

tongue are manifold, since blasphemous words are uttered FROM IT.”

Makhzan Afghání.

اچي مُرغِه نَ سَحَر لِه پَتَنگَك پِه عشق پوهه شه
شان نَ غه سويي لارِ آوازِ تَنّا را نه غي

“ Oh! bird of the dawn, learn thou love from the moth ;

That consumed one’s life went, but no sound escaped FROM HIM.” Abd-
ul-Hamíd.

پِه زره كنبِي مي وَه هَر كله نَ كَلو پِه وَني به وَ رَسَم
نَ يارانو پينبِس كنبِس نَ پاره خپله لَمَن به تِنّا دَكه كَرَم

“ I said in my mind, when I reach the rose tree,

I will fill my skirt with roses FROM IT, as a present for those whom I
love.” Gulistán.

Chapter V.

THE VERB.

فِعْل *Fiel.*

131. A verb is a word which affirms or asserts; as **وايي** *speaks*,
خوري *eats*. It may also of itself constitute a sentence, and unless it
be expressed or understood, no sentence is complete.

132. Verbs are of two kinds—primitive and derivative, which may
again be divided into six classes—the **رابطُ الزماني** or substantive;
لازمي neuter or intransitive; **متعدني** active or transitive, in which also
are comprised causals; the derivative or **فعل مشتق**; and the passive,
or **مجهول**.

133. Some verbs have both an active, and a neuter signification ; as
سول *to burn*.

نور بهرام وي سرداسيا خوري ور دروم
كل اندام كه خبر شما له نوم
ور ته وايه ستان مينې په اور سوي
شهباده بهرام راغلي دي له روم

“ Then Bahrám said, *Oh sister Sardásia ! go unto Gúl Andám :*

Give unto her information respecting my name.

Say, that CONSUMED in the fire of thy love,

Prince Bahrám hath again returned from Rúm.” Bahrám Gúr.

مجنون ملك د عاشقي هله بيا موند
چه په اور بانډ و سه خان و مان خپل

“ *Majnún at that time acquired the dominion of love,*

When in the fire of affection he CONSUMED all his worldly wealth.”

Abd-ur-Rahmán.

134. The active voice may be obtained from some intransitives, by changing the ل and یدل of the infinitive into ول ; as بليدل *to take fire*, بلول *to set on fire* ; سريدل *to become cool*, سرول *to make cold* ; زنگول *to revolve*, زنگول *to make revolve* ; زنگيدل *to swing*, زنگول *to make swing*.

EXAMPLE.

خو توانيكي زره د چا مه آزاروه چه په دي لار کښي ډير ازغي وي
کار د فقير او محتاج و کړ چه تا لره هم کارون وي

“ *As much as thou art able, PAIN not the heart of any one ;*

Since there may be very many thorns in this path.

Give assistance to the poor and the indigent in their affairs ;

Since thou hast many matters in this world to be brought to conclusion." Translation of the *Gúlistán*.

135. The casual also termed *مَتَعَدِّي* may be formed from intransitives and transitives by adding *وَل* in place of *ل* or *يَدَل* ; thus *زَغَلِيَدَل* to run, *زَغَلَوَل* to cause to run ; *خَنَدَل* to laugh, *خَنَدَوَل* to cause to laugh ; *بَرَدَل* to lament, *بَرَدَوَل* or *بَرَدَوَل* to cause to lament. Example :

وَاِذْ تَهْ لِيْ خَنَدَهْ وُلْ كِهْ بَرَدَهْ وُلْ * كِرْ
 زِهْ بَخْطَلَهْ نِهْ خَنَدَا كِرْمْ نِهْ بَرَدَا كِرْمْ

"If thou CAUSETH one TO LAUGH, or CAUSETH one TO LAMENT, thou art the cause of all :

Of my own accord I do not make merry, neither do I mourn and bewail." Abd-ur-Rahmán.

136. The derivative verb, or *فِعْلٍ مَشْتَقٍ* may be formed from nouns, adjectives, or pronouns, either by alone adding the sign of the infinitive ; as *پوه* understanding, *پوهِيَدَل* to understand ; *وُج* dry, *وُجِيَدَل* to become dry, or *وُجَوَل* to make dry ; or by shortening the long vowel of the word ; as *وَنِرَا* bright, *وَنِرَوَل* to make bright ; *غَاغِه* a brink or side, *غَاغِرَوَل* to put aside : the following is an example.

بَهْر سَانَكْتْ چِهْ يَارْ خُوشِيَرِيْ كِرِيْ بُوِيْ
 خَمَلَوَلْ دَ صَا حَبَانُوْ پِهْ پِيْشُوْ دِيْ

"It is necessary to practise every disguise to please the beloved :

* This method of using a letter instead of a vowel point, is in accordance with the orthographical system of the Zendic language. See Introduction, page 37.

TO GAIN THE AFFECTIONS* of the fair, dependeth on art and skill.”
Abd-ur-Rahmán.

137. Pushto also contains a sort of compound verb, which may be divided into two classes—nominals and intensitives. The former are formed by the mere subjoining of a verb regularly conjugated to a noun or adjective; as, اوده *sleep*, كيدل اوده *to sleep*; وږي *hunger*, وږي كيدل *to become hungry*; جنگك *battle*, كول جنگك *to fight*. These verbs being very commonly used, need no example, there being scarcely a sentence without one.

138. Intensitives are obtained by adding or prefixing to a regularly conjugated verb, two adjectives or an adverb; thus—

خَرخ مِي سْتَا دَ بَنَرُ غَشِي پَر سِيْمَه دِي
پورِ اورِ مِي وَتَلِي تر اِينه دِي

“The arrows of thy eyelashes have pierced me in the breast :

Verily they HAVE PASSED RIGHT THROUGH unto my heart.” Abd-ur-Rahmán.

كاه سَرِي خَوْښو خورم دِي كاه له غمه دِي چك پك

“Sometimes man may be cheerful and happy,

At times through grief TROUBLED and DISTRESSED.” Abd-ul-Hamíd.

139. The passive voice is formed by the addition of the different tenses of the substantive or auxiliary verbs كيدل and شول *to be* or *become*, to the past participle or imperfect tense of a transitive verb, which are subject to the same changes in termination for gender as other verbs to agree with the governing noun in the sentence.

* Literally—To make one’s own, from خپل *self, myself, &c.*

The following is an example with كِيدَل.

كَلَّ چِه بِي دَ يار لَه مَنخَ لِيدَه كِيوِي
جور دَ ستركو نظر وِي پِه خارستان كَدَ

“If the rose tree IS VIEWED without the beloved being at one’s side,
The eye-sight merely falleth on a place of thorns and brambles.” Abd-
ul-Hamíd.

EXAMPLE WITH شُول.

حُو تَرِياق لَه عراق راورِي شِي مار خورَلِي مَر دِي

“By the time the treacle IS BROUGHT from Irák,*
The snake-bitten person is dead.” Gúlistán.

140. It will be necessary now to show the inflexions of the different auxiliaries, which are the models for the variations of the persons, and in forming the definite tenses of the verbs.

141. The following auxiliary or substantive verb, called the رَابِطُ الزَّمَانِي is نَاتِقِص or irregular, and has no known infinitive. It is very easy and should be carefully committed to memory. Want of space will compel me to content myself with a single example of each tense in the conjugations of the verbs, unless some peculiarity requires to be more fully explained.

To be or become.—Infinitive unknown.

S. صِيغَةُ حَال Present Tense. P.

زَه يَم I am.	مُونَك يُو we are.
تَه تِي thou art.	تاس يِي or ياستِي^ you are.
هَه دِي, هَه دِي or شَتَه	هَغو, هَغوي دِي or شَتَه

* The treacle of Irák is a celebrated antidote for venomous snake-bites.

ساقی جام د ميو راوړد غرق د اوبیو په دریاب یم

“Cupbearer ! bring the bowl of wine :

I AM overwhelmed in the ocean of grief.” Ahmed Sháh, Abdáli.

EXAMPLE OF THE FEMININE.

لاس به واخلم له ننگ كه په ننگ پات دنیا ده

“ I will give up all honour and reputation,

Though the world itself depends on good name.” Abd-ul-Hamíd.

EXAMPLES OF شته SINGULAR AND PLURAL.

چه مي شته د عشق خواري همبره بنادي ده

که مي ورکه دا خواري شوه نور به خوار شم

“ Since to me love’s anguish is equal to its rapture,

If this distress of mine be lost, I shall again become wretched.” Futtih

Khán, Mírzá.

چه د دور دا کړي کینري پيري شته

کوه قاف د نه نازيري په خپل تول

“ Since these crooked and left-handed revolutions ARE occasioned by fate ;

Mount Caucasus itself should not coquet about its own weight.” Abd-ul-Hamíd.

The following form of the 2nd person plural is to be found in ancient writings, but it is not commonly used. It, as well as شته, is in all probability derived from the obsolete infinitive ستل or شتل which is now lost.

تاس بندگان د پاک الله یاستي مؤمنان الله حي لايموت دي مرگ

ي نشته خپل ايمان عقیده جور لري بندگان

“You, oh faithful! ARE the servants of the most High. God liveth! death affects him not! keep firmly the tenets of your faith, oh people of God!” Fawá'id-ush-Sharrí'æa.

سْتَه and دِي are sometimes used together, but the latter seems to be merely added by way of emphasis: the following is an example.

هسي رَنگ سحر جادو کا پہ نظر نَ شالا سترکو
نئی سیال پہ ہند کبھی شتہ دِي نہ ٹانپي پہ بنگالہ کبھی

“With the glance of her dark-grey eye she enchants and charms in this manner—

There is no one eye equal to it in Hind, not another in Bengálah.”

Abd-ul-Hamíd.

S.	ماضِي مُطْلَق Past Tense.	P.
زَه I was.	مُنكَا وَ	مُورِ we were.
تَه thou wast.	تاسِ وَيِ	تاسو you were.
هَغْدُ or وَ he or it was.	هَغْوِي وَ	هغو they (men) were.
هَغْدَه she was.	هَغْوِي وَ	هغو they (women) were.

This tense with the prefix كَه is often used as the Conditional or Optative tense, of which examples will be found in their proper places.

The following example shows both the masculine and feminine form of this tense, and both methods of writing the third person masculine as above given.

يُو سَرْدَارِ دِ يُوْسُفِ زَبُو پَه دَوْلَتِ كَبِي لَكَ طَهْمُورِثِ وَ پَه اِسْمِ
طَارُوسِ خَانِ نُوْمَانْدِي وَ دَه يَوَه لُورِ وَ دَرُخَانِ نُوْمَانْدِي اَو
دَ حُسْنِ سِيَالِ ئِي نَه وَه

“There WAS a chief of the Yúsufzoes—a Tahmúras* in wealth—who WAS ycleped Tá'ous Khán. There WAS also a daughter of this chieftain named Durkhán, and there WAS no equal to her in beauty.” Story of Adam Khán and Durkhání.

یو عالم وۀ چه څلور سوه صندوق ئی د علم واړه یاد وړ

“There WAS a learned man who WAS† proficient in all the sciences contained in as many books as required four hundred chests to hold them.” Fawá'id-ush-Sharrí'æa.

The future tense of this auxiliary shows the very irregular and imperfect nature of many of the Afghánian verbs. The 1st and 2nd persons are formed by prefixing the particle به to the present, and the 3rd person by prefixing it to the aorist or future indefinite, which again has no 1st or 2nd persons. In the conjugations of all other verbs, the 2nd future tense is formed from the aorist.

S. مُسْتَقْبَلِ Future Tense. P.

زه به یم	<i>I shall or will be.</i>	موږ به یو	<i>we shall or will be.</i>
ته به ئی	<i>thou etc.</i>	تاسو به ئی	<i>you shall or will be.</i>
هغه به وي	} <i>he, she, it, etc.</i>	هغو به	} <i>they shall or will be.</i>
به وین		وي به وین	

EXAMPLES.

په راستي می د خپل آه هسي باور دي
 چه همدم به یم له بنګليو پس له مرګ

* The third Persian King of the Pishdadian dynasty, said to have been the founder of Babylon, Nineveh, etc.; and the discoverer of fire. He reigned about 830 B. C. although some carry him centuries beyond.

† Here notice the construction—the verb agreeing with the object.

“I have such confidence in the truth of my own sighs,

That after death even, I SHALL still BE a companion of the fair.”

Abd-ul-Hamíd.

شَهزَادَه بَهْرَامِ بَه وَجِي پَه هَغَه شَايِي كَبِسِ
چَه بَاد بُوِي وَلَه رَاوَمِي دَ يَار لَه دَرَه

“Prince Bahrám WILL certainly BE present at that place,

That the breeze may bring him perfume from the door of his beloved.”

Bahrám Gúr.

پَه دِيرَش كَال بَه قَرَارِي شِي نَه سَرِي بَه چِر وِين نَه مِيرِي چَه دَانَه
وَخُورِي

“In the space of thirty years there will be stability, (during this time) there WILL not BE a man—not even an ant to eat up the grain.” Makhzan Afghání.

The aorist or future indefinite tense of this auxiliary, as previously stated, has but one form—the 3rd person. It is also used in forming the doubtful past tenses of other verbs, as will be seen from the different conjugations.

S. مُضَارِعْ Aorist or Future Indefinite. P.

وِين or هَغَه وِي he, she, it, may be. { هُغُو or هُغُوِي they may be.
وِي or وِين } وِي or وِين

EXAMPLE.

خُومِي لَاس وِي يَا مِي تَوَان وِي زُون بَه صَدَقَه دَ دِلْبَرَه كَرَم

“As long as I MAY HAVE hands, or as long as I MAY BE possessed of strength,

I will devote my life and existence to my beloved.” Ahmed Sháh, Abdáli.

مانځي استمرار *Conditional or Optative Tense.*

S.

زه وي واي به وم *I were.*

ته وي واي به وي *thou wert.*

M. هغه وي واي به وه *he, it, were.*

F. هغه وي واي به وه *she, it, were.*

P.

موږ - مومکا وي واي به وو *we were.*

تاسو - تاس وي واي به وي *you were.*

M. هغوي وي واي *they were.*

F. هغوي به وو به و *they were.*

This tense implies continuity, and with a conditional conjunction or adverb of wishing, expressed or understood is used as the conditional or optative, which is its most general form.

EXAMPLES.

نفع د درباب ښه وه که زيره د موج نه وي
ياري د کول ښه وه که نه وي تشويش د خار

"The utility of the ocean would be great, WERE there no fear of the waves.

The intimacy of the rose would be considerable WERE there no apprehension of the thorn." Gúlistán.

It is also frequently used after interjections as in the following couplet.

کاشکې مه واي په دنيا غم د فراق
چه خوب نه واي زړه په دا يم د فراق

“*Alas! that there WERE no such thing in the world as anxiety on account of absence—*

That the heart WERE not overwhelmed in the ocean of separation.”
Khúshhál Khán Khatták.

The following is an example of the simple past tense with the prefixed particle به used in a hypothetical sense,* as referred to at page 70.

اي نَ پلارَن زَره سَخه كه ته هُم ووده شوي وي له ن نه ډير بنه
به ووجه ن وگري به عيب جوئي كني پرتي

“*Oh joy of thy father’s heart! if thou wert also asleep, IT WOULD BE far better, than that thou hast commenced searching after the defects of others.*” Translation of the Gúlistán.

There is no imperative mood of this auxiliary, and that of اوسيدل *to remain*, etc. is used for it.

142. The following as well as the preceding verb, is also used absolutely to denote mere existence. It is like all auxiliary verbs in this language—*ناقص* or imperfect: its conjugation is as follows.

Infinitive *اوسيدل مصدر* *to be, exist, continue, etc.*

اسم لياقت *Noun of Fitness.*

Sing. and Plu. *اوسيدل* or *اوسيدن* *of, or for being, existing, etc.*

اسم فاعل *Active Participle.*

Sing. M. *اوسيدوني* or *اوسيدونكي* F. *اوسيدون* or *اوسيدونكت*

Plu. M. and F. *اوسيدوني* or *اوسيدونكي*

* This should not be confounded with the 1st Future, which see

صيغه حال Present Tense.

S.	P.
زه اوسم <i>I exist.</i>	مورِ اوسو or منکا اوسو * <i>we exist.</i>
ته اوسي <i>thou existeth.</i>	تاس اوسي or تاسو <i>ye or you exist.</i>
هغه اوسي <i>he, she, it ,,</i>	هغو اوسي or هغوي <i>they exist.</i>

EXAMPLE.

هسي يم په درك و غم كښي د دلبر خوښ
لك اوسي په سره اور كښي سمندر خوښ

“ To this degree am I pleased with the pain and grief inflicted on me by my beloved,

Like as the Salamander EXISTETH contented in the red fire.” Abd-ul-Hamid.

The following tense is mostly used in conversation with a conjunction, as the Conditional or Optative tense. It implies continuity, and may also be understood as the simple present.

ماني استمراري Conditional or Optative.

S.	P.
زه اوسيم <i>were I existing.</i>	مور اوسيدو <i>were we existing.</i>
ته اوسيدي <i>wert thou ,,</i>	تاس اوسيدي <i>were you existing.</i>
هغه اوسين <i>were he, or it ,,</i>	هغو اوسيدل <i>were they ,, (M.)</i>
هغه اوسيدنه <i>were she ,,</i>	هغو اوسيدل or اوسيدن <i>were they ,, (F.)</i>

Example;— “ Were I remaining (or going to remain) here, I would repair this house.”

* It will not be necessary to give more than one form of Pronouns in future.

مستقبل Future Tense.

S.

زه به اوسمَ or به اوسمَ I will exist.

ته به اوسي or به اوسي thou wilt exist.

هغه به اوسي or به اوسي he, she, it will exist.

P.

موز به اوسو or به اوسو we will exist.

تاس به اوسي or به اوسي you will exist.

هغو به اوسي or به اوسي they will exist.

EXAMPLE.

جام د ميو چه خخور د درست جهان شه

زه به اوسم په دا غم کښ تا بکي

“Since the goblet of wine has become the comforter of the whole world,

How long SHALL I CONTINUE in this distress and sorrow?” Abd-ur-Rahmán.

عَضَائِعُ Subjunctive or Aorist Tense.

S.

زه و اوسمَ or اوسمَ I may exist.

ته و اوسي or اوسي thou mayest exist.

هغه و اوسي or اوسي he, she, it may exist.

P.

موز و اوسو or اوسو we may exist.

تاس و اوسي or اوسي you may exist.

هغو و اوسي or اوسي they may exist.

EXAMPLE.

دا ژوندون په هر نفس دي هر نفس اوسي تايب

“Existence dependeth on the drawing of a breath :

Therefore you SHOULD BE repentant on each respiration.” Abd-ul-Hamid.

امر حاضر Precative or 1st Future Tense.

S.

زه و اوسم or اوسم I shall exist.

ته و اوسي or اوسي thou shalt exist.

هغه د و اوسي or د اوسي he, she, it shall exist.

P.

موږ و اوسو or اوسو we shall exist.

تاس و اوسي or اوسي you shall exist.

هغو د و اوسي or د اوسي they shall exist.

EXAMPLE.

چه امام قراة لولي مقتدي د خله پت ولا اوسي قراة د امام ارویده
واجب دي

“When the priest reads with a solemn voice, the congregation being silent, SHOULD REMAIN standing. To listen to the reading of the priest is necessary and correct.” Fawá'id-ush Sharrí'æa.

امر Imperative Mood.

S.

ته اوسه exist thou.

هغه د اوسي let, him, her, it exist.

P.

تاس اوسي exist you.

هغو د اوسي let them exist.

EXAMPLE.

کہ سَخْتِي کَرِي يار احمدہ پہ سَخْتِي اوسہ سَرَباز

“If thy mistress treateth thee with asperity, Ahmed! BE THOU resolute in adversity and affliction.” Ahmed Sháh, Abdálí.

The verbs كِيدَل and شَوْل used in forming the Passive voice, are conjugated as follow. The first is نَاقِص or imperfect, and has but three tenses.

كِيدَل To be or become.

The Noun of Fitness نَ كِيدَل or نَ كِيدَلُ of or for being or becoming.

صِيغَةُ حَال Present Tense.

S.

زَه كِيرِم or كِيَكَم I become.

تَه كِيرِي or كِيَكِي thou becometh.

هَغَه كِيرِي or كِيَكِي he, she, it becomes.

P.

مَنْكَا كِيرُو or كِيَكُو we become.

تَاس كِيرِي or كِيَكِي you become.

هَغُو كِيرِي or كِيَكِي they become.

EXAMPLE.

بِه دِيَدَن لَك بَارَان پَر تَازَه كِيرِم جَدَائِي پَه مِثَال اور پَر مَا لَكِين

“A pleasant interview is like rain, by it I BECOME refreshed :

But separation like fire overtakes me.” Futteh Khan, Mírza.

ماضِي اسْتَمْرَارِ Imperfect Tense.

S.

زه كيدم به كيدم or *I was becoming.*ته كيدي به كيدي or *thou wast becoming.*M. هغه كيد به كيد or *he, or it, was becoming.*F. { هغه كيده به كيده or
كيدله به كيدله } *she was becoming.*

P.

موښا كيدو به كيدو or *we were becoming.*تاس كيدي به كيدي or *you were becoming.*M. هغو كيدل به كيدل or *they were becoming.*F. { هغو كيد به كيد or
كيدل به كيدل } *they were becoming.*

EXAMPLES.

ځايي پڅايي پښلي كيد په خو خو قسم ميلمانه د سراس وړ له هچوم

"In every place there were different kinds of food BEING cooked,

For the guests of Sardás were a numerous crowd." Bahráṁ Gúr.

پس له هغه هر جرگه چه به كيده درخاني و نرمي ته وچه خبري را لره

واژه

"After that time, every Jirgah that WAS IN THE HABIT OF MEETING,*

Durkhaní used to say to Narmai, bring me news from it." Story of

Adam Khán and Durkhání.

* An assembly of the heads of the different *uluses* or divisions of tribes amongst the Afghans, particularly the Yúsufzocs.

مُسْتَقْبَل 2nd Future Tense.

S.

زه به کیرم or به کیکم I will become.

ته به کیري or به کیکي thou wilt become.

هغه به کیري or به کیکي he, she, it, will become.

P.

موږ به کیرو or به کیکو we will become.

تاس به کیري or به کیکي you will become.

هغو به کیري or به کیکي they will become.

EXAMPLE.

جوهر ن خوبی له ښه خدای و موندلی له هیچا به ویشه
نه شه نه ب کیري

“The jewel of excellence he acquired from the good God. Such never before fell to the lot of any one, and WILL never BECOME so.” Makhzan Afghání.

143. The conjugation of the following verb, as well as کیدل which precedes it, imports transition from one state to another, whilst the auxiliary, *to be*, which is also a substantive verb, generally denotes mere existence.

Infinitive (مصدر) شول To be or become. Mas. and Fem.

اسم لیاقت The Noun of Fitness.

ن شول ن شو of or for, being or becoming.

اسم فاعل Active Participle.

S.

M. شَوُونِي or شَوُونَكِي } *the becomer.*
 F. شَوُون or شَوُونِك }

P.

M. and F. شَوُونِكِي or شَوُونِي *the becomers.*

اِسْمِ مَنَعُولِ *Passive Participle.*

S.

M. and F. شَوِي or شَوِي or شَوِي or شَوِي *become.*

P.

M. and F. شَوِي or شَوِي *become.*

صِيغَةُ حَالِ *Present Tense.*

S.

شَم *I become.*
 شِي *thou becometh.*
 هَغْدِ شِي *he, she, it becomes.*

P.

شُو *we become.*
 شِي *you become.*
 هُغوشِي *they become.*

EXAMPLE.

که هر خو په صبر زړه ټولوم نه شي بي اختياريه لك موم ويلې پناړ شم

“Notwithstanding I endeavour to calm my heart IT is not soothed ;

Spontaneously I BECOME melted like wax before the fire.” Abd-ur-

Rahmán.

ماضي استمرار *Imperfect Tense.*

S.

شولم or بشوم or شوم *I was becoming.*
 شوې or بشوي or شوې *thou wast becoming.*

شَوْلَ or به شد هَغَدِ he or it, was becoming.

شَوْلَه or به شَوَه هَغَدِ she was becoming.

P.

شَوْلُو or به شُوُو we were becoming.

شَوْلِي or به شُوِي you were becoming.

شَوْل or به شُو هَغوشُو they (M.) were becoming.

شَوْل or به شُو هَغوشُو they (F.) were becoming.

EXAMPLE.

چِه ن سَرور لِه اصحابِ نمونخِ به جماعتِ چِرِ قضا شه اوه وِرِخِ به عالمِ
عذرِ خواهي وِر ت كَوْلِ تكبيرِ اولِي چه به قضا شه در وِرِخِ به عالمِ
عذرِ خواهي وِر ت كَوْلِ

“When any one of the companions of the Prophet USED to omit TO BE present with the congregation for divine worship, the people condoled with him for a period of seven days ; and if HE USED to fail TO BE present at the first Takbîr (the commencement of the service) the people condoled with him for three days.” Fawá'id-ush-Sharrí'ea.

ماضي مطلق Past Tense.

S.

شَوْلَم or شَوْلَم - شَوْم - شَوْم I became.

شَوْلِي or شَوْلِي - شُوِي - شُوِي thou becamest.

شَوْل or شَوْل - شَه - شَه he or it became.

شَوْلَه or شَوْلَه - شَوَه - شَوَه she became.

P.

شَوَلُو or شَوْلُو - شُوْر - شُوْر we became.

شَوْلِي or شَوْلِي - شُوِي - شُوِي you became.

شَوْل or شَوْل - شُو - شُو they (M.) became.

شَوْل or شَوْل - شو - شو they (F.) became.

EXAMPLES.

چِه مَشْغُول دَ سَتَا دَ مَخ پِه خَال وُ خَط شَوْم

مَشْغُولَا رَا حَخِه پَاتِي دَ كِتَاب شُوِه

“ Since I BECAME dedicated to thy mole and ringlets, my employment with the book BECAME entirely relinquished.” Abd-ul-Hamíd.

دَوِيْم زده كره چه وُجُوْد دَ حَق دانا دي هرڅه وُ شُوْر يا به شِيْن له
كُل زره حَب اَكاه دي چه هِيْش خبِر نه نوي نوي زده كوي نه وهِيروِيْن

“ Secondly :—know thou that the Almighty is all-wise, and knoweth all things that have HAPPENED or will happen. He is cognizant of every jot and tittle, every atom and iota, for he learneth nothing new, and he forgetteth nothing.” Makhzan Afghání.

ماضي قَرِيْب Perfect Tense.

S.

شُوِي يَم I have become.

شُوِي لِي thou hast become.

(F.) شُوِي or شُوِي دي he, she, it has become.

P.

شُوِي يُو we have become.

شُوِي يِي you have become.

شُوِي دي they have become.

EXAMPLES.

ولي هسي شوي ئي غم حما دله عمر هوا غنن خايري د ريغ د ريغ

“Why HAS the sorrow of my heart BECOME thus?

Life passeth away like the wind, alas! alas! Ahmed Sháh, Abdálí.

حضرت هسي ورته ووجه په اده لکه نيکي حساب شو ن حرم يوه نيکي ده

“The Prophet said thus unto him, One good work performed at Haram,* HAS BEEN accounted equal to seven hundred thousand performed at any other place.” Fawá'id-ush-Sharri'æa.

ماضي بعين Pluperfect Tense.

S.

شوي وم I had become.

شوي وي thou hadst become.

(F.) شوي وه or شوي وه he, she, it had become.

P.

شوي وو we had become.

شوي وي you had become.

(F.) شوي وو or شوي وو they had become.

EXAMPLE.

يار په خلوت کښ وه له ما سره جوړ شوي
زه مي ريددي له رقيب دل خراب

“In retirement my love HAD BECOME pleased with me,

“But my heart palpitates through fear of the hard-hearted guardian.”

Ahmed Sháh, Abdálí.

* Haram, the sacred plain of Mecca, with the sanctuary.

أَمْرٍ حَاضِرٍ 1st Future Tense.

S.

شَمٌ or وُشَمٌ I should become.

شِي or وُشِي thou shouldst become.

هَغْدِ or شِيِ he, she, it should become.

P.

شُو or وُشُو we should become.

شِي or وُشِي you should become.

هَغُو or شِيِ they should become.

EXAMPLE.

که منصور غنډ پدار و په سنکسار شم نشته دا چه ستا له ميني توبه کار شم

“SHOULD I BE raised to the gibbet like Mansúr, or be stoned to death;
It is not this, that SHOULD make me forswear thy love and affection.”

Abd-ul-Hamíd.

مُسْتَقْبَلٍ 2nd Future Tense.

S.

وُبه شَمٌ or زه به وُشَمٌ I will become.

وُبه شِي or ته به وُشِي thou wilt become.

وُبه شِيِ or هَغْدِ به وُشِيِ he, she, it will become.

P.

وُبه شُو or مَنكا به وُشُو we will become.

وُبه شِي or تاس به وُشِي you will become.

وُبه شِيِ or هَغُو به وُشِيِ they will become.

EXAMPLES.

خَه لَه كَانِ حُسْنِ لَافِ صَاحِبِ جَمَالِ
خُونِ بَه وَشِي اَنكَشْتِ نَمَایِ لَكَّ هِلَالِ

“Wherefore doth the possessor of beauty boast of good looks ?

THEY WILL BECOME celebrated of their own accord like the new moon.”

Abd-ul-Hamíd.

مُورِ بَه نَه شِي هِيخِ سَرِي بِي قِنَاعَتِ
كَه لِي خُونَه وَيِ بَه سِيمِ وَ بَه زَرِ دِكَّ

“No man WILL BECOME satiated without contentment,

Even though his house be full of silver and gold.” Abd-ur-Rahmán.

مُضَارِعُ Subjunctive or Aorist Tense.

S.

وَشِمِ or شِمِ I may shall, will, etc. become.

وَشِي or شِي thou mayest, etc. become.

هَغَه وَشِي or شِي he, she, it may, etc. become.

P.

وَشُو or شُو we may shall, will, etc. become.

وَشِي or شِي you may, etc. become.

هَغُو وَشِي or شِي they may, etc. become.

EXAMPLES.

يُو بادشاه لَرِه يُو مِهَمِ رَا پِشِ شَدِ وُيِ وَيَلِ كَه اَنجَامِ نِ دِ كَارِ خَمَانِ زَرِه پَه

مُرَادِ وُشِي دَا قَدَرِ دِرْهَمُونَه زَاهِدَانُو لَرِه بَه وَرْكَرِمِ

“A certain king had a difficult matter to perform. He said, if this SHOULD TURN OUT according to my wishes, I will give so many dirhams to devotees and holy men.” Translation of the Gúlistán.

دَ لِيَوَانُو زِرْدَات لِيَوَه شَيِّ كَه دِي لَوِي دَ سَرِي پَه لِيَمَه شَيِّ

“The offspring of wolves WILL still BE wolves,

Even though they MAY BE grand and powerful in the sight of men.”

Translation of the Gúlistán.

شَرَطِيَه Conditional or Optative Tense.

S.

P.

كَه زَه شَوَايِي If I became.

كَه مَنَكَا شَوَايِي If we became.

كَه تَه شَوَايِي If thou became.

كَه تَاسُ شَوَايِي If you became.

كَه هَغَه شَوَايِي If he, she, it, became.

كَه هَغُو شَوَايِي If they became.

EXAMPLE.

اَي رَحْمَان دَ خَدَايِي نَوْمُ بَه چَا وَ نَه خَسْت
كَه دَ خَدَايِي چَارِ پَه پَلَار شَوَايِي يَا پَه وَرُور

“No one, oh Rahmán ! would take the name of the Almighty,

If his works BECAME accomplished by either father or brother.”

Abd-ur-Rahmán.

شَرَطِيَه مَاضِيَه Past Conditional Tense.*

S.

M. and F. كَه زَه شَوِيِي or شَوِيِي If I had become.

كَه تَه شَوِيِي or شَوِيِي If thou hadst become.

كَه هَغَه شَوِيِي or شَوِيِي If he, she, it had become.

* This tense with a conditional conjunction or adverb of wishing, is similar in meaning to that which follows. It has also a continuative sense as in Persian, and also a potential meaning as in the example given here.

P.

M. and F. که مُنکا شَوِي وِي *If we had become.*که تاسُ شَوِي وِي *If you had become.*که هُغو شَوِي وِي *If they had become.*

EXAMPLE.

اول مه وِي مِين شَوِي چه مِين شوم
 اوس دا پيښه هر چه شوه نه په خورش

“ *Alas that I HAD not BECOME enamoured when I fell in love !*

Now it is before me ; but whatever has happened was not of my own free will.” Abd-ul-Hamíd.

ماضي تشكيك *The Past Future Tense.**

S.

شَوِي به يَم *I shall or will have become.*

شَوِي به ئِي *thou shalt or wilt have become.*

هغه شَوِي به وِي *he, she, it, shall or will have become.*

P.

شَوِي به يُو *we shall or will have become.*

شَوِي به يِي *you shall or will have become.*

هغو شَوِي به وِي *they shall or will have become.*

EXAMPLES.

باڼي هنر څما سبب د ناکار تيا د هغه به شوي وِي چه کړندي آس

لږه کړن توب ئي سبب د ستوماني شي

* Also called the Doubtful Past Tense.

“Perhaps my cleverness MAY HAVE BEEN the cause of his aversion since the swiftness of the swift horse becometh the cause of his fatigue.”

Æ'yár Dánish.

The *د* of this tense is sometimes omitted as in the following example

آب و تاب د نا سره مَهر وِي خو هُمبره

خو نظر پري شوي نه وي د صرف

“The lustre and polish of the false muhar may doubtless continue,

Until the glance of the money-changer SHALL not HAVE FALLEN on it.”

Abd-ur-Rahmán.

امر Imperative Mood.

S.

شِه or شِهُ become thou.

هَغِه دِ or وُشِي دِ let him, her, it become.

P.

وُشِي or شِي^ become you.

هَغَوِدِ or وُشِي دِ شِي let them become.

EXAMPLE.

که پتوره تاريکي کښ رنډا غواړي نندارچي د يار د زلف و د رخسار شه

“In the blackest darkness if thou desirest light,

BECOME a spectator of the curls and countenance of the beloved.”

Abd-ul-Hamíd.

The prefixed *و* of this mood, like the *ب* of the Persian imperative is often omitted as redundant, as in the example above given,

افعال لازمي و متعدي TRANSITIVE AND INTRANSITIVE VERBS,

The Infinitive مَصَدَر (masdar).

144. All infinitives in the Pushto language end in ل, ^{*}يدَل or وُل :
as شاربَل to churn, كډويدَل to mix, آرويدَل to hear, ډكيدَل to fill,
توډول to make hot, etc.

Verbs which merely take ل in forming the infinitive, are both transitive and intransitive; those which take يدَل are without exception intransitives, though not very numerous; and those ending in وُل are all transitives.

The infinitive of verbs is also used as the حاصلِ مَصَدَر (hásil-i-masdar) or verbal noun, as in the following extracts.

لَكْ كَلْ خُوخپه كيرِي بوي لا پسي زياتيرِي
هسي رنك لا غلبه شي په زغمَل د ميني دوک

“Like the rose, as much as thou concealest it, so much its perfume increaseth :

In the same manner, the anguish of love FROM ENDURANCE, becometh overpowering.” Abd-ul-Hamíd.

* The يِن of some verbs are radical letters, and therefore should not be confounded with the يدَل of some intransitives; as for example آرويدَل to hear, in which the ل only is the sign of the infinitive, and اوريدَن its past tense, or root of the verb. Again in پوشتيدَل to ask, in which وُپُشتيدَن is the past tense, whilst the sign of the infinitive in ډكيدَل to fill, is يدَل and ډكْ شَه the past tense. Again in ماتيدَل to break, or become broken, the past tense is مات شَه.

پادشاه لره و بیل د هغه ډیر غوره راغلل او شپي و هغه څایي ته ورنځي

“*This SPEECH was exceedingly acceptable to the king, and that night he came to his house.*” Gúlistán.

اول زره زهیرول مینه په یار څه بیا له مینې جاروتل په لږ چارڅه

“*In the first place, what use is it TO PAIN the heart with love?*

Again, of what advantage is it TO TURN BACK from it at a slight obstacle? Abd-ur-Rahmán.

145. There are in the Pushto language no less than thirty-seven classes of verbs, the whole of which vary in some way or other in the formation of the different inflexions.*

Of this number thirteen are intransitive, and twenty-five transitive.

Five of the thirteen classes of intransitives are imperfect; and of the transitives nineteen classes contain perfect and imperfect verbs; and the remaining classes are entirely imperfect.

INTRANSITIVES.

Class 1st.

146. Changes the last radical letter after dropping the **ل** of the infinitive for another letter in the present tenses and the imperative mood, but retains it in the past tenses and the past participle; as پوهیدل *to know*; **لوتل** *to fly*; **نبتل** *to be entrapped*; **لویدل** *to fall*.

* There appear to be two eras, if I may so term it, in the Pushto language. The first of words which are evidently pure Afgháníán, and probably those used by the Afghánah, when they first settled in their present country. The second, when Arabic, Persian, and Sanscrit became engrafted on the original stock. This is particularly apparent with regard to the conjugations of the verbs.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
پوهیدَل	پوهیږي	وُپوهیږي	وُپوهیږه	پوهیدَ	وُپوهیدَ	پوهیدلې
آلوتَل	آلوزي	والوزي	والوزه	آلوتَ	والوتَ	آلوتلي
نبتَل	نبتلي	ونبتلي	ونبتله	نبتَ	ونبتَ	نبتتي
لویدَل	لویږي	ولویږي	ولویږه	لویدَ	ولویدَ	لویدلې

Class 2nd.

147. Rejects the two last radical letters in the present and future tenses and the imperative mood, and retains them in the past tenses and past participle ; as زغلیدل *to run*, خاشیدل *to leak or drop*.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
زغیدَل	زغلي	وُزغلي	وُزغله	زغیدَ	وزغیدَ	زغیدلې
خاشیدَل	خاشي	وُخاشي	وُخاشه	خاشیدَ	وخاشیدَ	خاشیدلې

Class 3rd.

148. Rejects the sign of the infinitive and the three last radical letters in the present and future tenses and imperative, but retains them in the past tenses and past participle ; as کښیناستل *to sit*.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
کښیناستل	کښیني	کښیني	کښینه	کښیناست	کښیناست	کښیناستي

Class 4th.

149. Drops the last radical letter and loses the long vowel by clision, in the present, future, and imperative, and retains it in the past ; as چاودل *to split*.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
چاودل	چَوِي	وُچَوِي	وُچَوِه	چاود	وُچاود	چاودي

Class 5th.

150. Changes the last radical letter for two others in the present, future, and imperative, similar to Class 19 of transitives; and merely rejects the ل of the infinitive for the past; as ختل to ascend.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
ختل	خِيَرِي	وُخِيَرِي	وُخِيَرِه	خوت	وُخوت	ختلي

Class 6th.

151. Merely rejects the ل of the infinitive throughout, without altering the letters; as مرل to die.* The past participle is shortened. In the Aorist and imperative the ل of this verb is changed to و.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
مرل	مِرِي	وُمِرِي	وُمره	مَر	وُمَر	مَر

Class 7th.

152. The verbs of this class take a letter after the last radical letter in the present, future, and imperative, and reject both of them in the past; as سول to burn.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
سول	سَوِي	وُسَوِي	وُسَوِه	سه	وُسَه	سوي

* This, as well as many other verbs, often retains the ل of the infinitive in all the inflexions, merely affixing, inserting, or prefixing the necessary pronouns and particles to form the various tenses. The past participle may be considered an adjective.

Class 8th.

153. The verbs of this and the following classes of the intransitives are imperfect. They change the last radical letter for another, like Class 1st, in the present tense, and retain it in the imperfect and the past. The auxiliary **شَوَّل** *to become*, is required in forming the other tenses of the verb with which the shortened past participle is used; as **مَاتِدَل** *to break*, **پَاتِدَل** *to remain*, &c.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
مَاتِدَل	مَاتِيكِي	مَات شِي	مَات شَه	مَاتِين	مَات شَه	مَات

Class 9th.

154. The infinitive **زَغَابَتَل** or **زَغَاسَتَل** *to run*, which is a specimen of this class of verbs, has no present, aorist, future, or imperfect tense; but the past tense and past participle are formed in the same manner as those of other verbs, by merely rejecting the **ل** of the infinitive, and affixing and prefixing the different pronouns and particles.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
زَغَابَتَل	زَغَلِي	زُغَلِي	زُغَلَه	زَغَابَت	زُغَابَت	زَغَابَتِي

Class 10th.

155. This class, of which **دُرُومَل** *to go* is an example, is similar to Class 6th, as far as it goes; but it is just the reverse of the preceding, having a present, future, and imperative, but no past tenses or past participle.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
دُرُومَل	دُرُومِي	دُرُومِي	دُرُومَه	دَه	لَار	تَلِي or تَلِي

Class 11th.

156. لاړل *to go or depart*, is another of the imperfect verbs. It has merely an infinitive mood, and a past tense. By using the aorist and imperfect of the auxiliary شول *to become* with its past tense, the aorist and imperative are formed. The other tenses are wanting.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
لاړل	څي	لاړشي	لاړشه	ته	لاړ	تلكلي <i>ro</i>

Class 12th.

157. تلل *to go*, is the only verb of this class, and has only an infinitive, and an imperfect tense, formed by rejecting the ل of the infinitive; as تله, or by rejecting the radical ل as ته. The pronouns را, در and ور are also used with it. It has a regular past participle.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
تلل	څي	لاړشي	څه	ته	لاړ	تلكلي <i>or</i> تلي

Class 13th.

158. راغلل *to come*, the only verb of this class, is similar to the preceding. The pure infinitive is doubtless غلل, to which the pronouns referred to in the former class have been added, but without them it conveys no meaning. It differs from the preceding in as much as it adds را to the imperfect of تلل to form its own imperfect tense, and has a regular past. In other respects it is similar.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
راغلل	راڅي	راړشي	راڅه	راڼه	راغي	راغلي

The whole of these imperfect verbs use the tenses of others to supply the want of their own, as will be seen from the conjugations. The latter have a dash over them.

TRANSITIVE VERBS.

Class 1st.

159. The verbs of this class are the most numerous in the language. They reject the ل of the infinitive for the present, future, and imperative, and lengthen the first vowel from (—) to | for the past tenses. The past participle is regular; as تَرَل to bind, وَهَل to strike, كِرَزُول to turn.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
تَرَل	تَرِي	وُتَرِي	وُتَرَه	تَارَ	وُتَارَ	تَرَلِي
وَهَل	وَهِي	وُوَهِي	وُوَهه	واهه	وُواهه	وَهَلِي
كِرَزُول	كِرَزِي	وُكِرَزِي	وُكِرَزَه	كِرَزَاوه	وُكِرَزَاوه	كِرَزُولِي

Class 2nd.

160. The verbs of this class are also very numerous, but are very irregular. In forming the present tense and imperative mood they reject the ل of the infinitive, and sometimes form the latter by affixing the imperative of كِرَل to the shortened past participle. The aorist, future, and past tenses are alone formed by the aid of the shortened past participle prefixed to the same tenses of كِرَل to do, respectively. The middle vowel of the root is lengthened from (—) to | for the imperfect tense; as خَبُول to bury.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
خَبُول	خَبِي	خَبِي كِرِي	خَبِي كِرِي	وُخَبَاوه	خَبِي كِرَ	خَبِي كِرِي

Class 3rd.

161. Changes the two last radical letters of the root for two others in the present, future, and imperative; as نَبِت for ار in غُونَبِتَل to

desire; ست for ند in آغوستل to clothe; بت for نر in سگنتل to clip; بو for ږد or کد in پریږنول to abandon, etc.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
غونبتل	غولري	و غولري	و غواره	غونبت	و غونبت	غونبتلي
آغوستل	آغوندي	واغوندي	واغونده	آغوست	واغوست	آغوستلي
سگنتل	سگنري	وسگنري	و سگنره	سگنت	وسگنت	سگنتلي

Class 4th.

162. The verbs of this class, after dropping the ل of the infinitive, reject the two last radical letters for another letter, in the present, future, and imperative; as ند for م in موندل to find; ست for ل in لوستل to read, and آخستل to seize; and retain them in the past tenses.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
موندل	مومي	و مومي	و مومه	موند	و موند	موندلي
لوستل	لولي	و لولي	و لوله	لوست	و لوست	لوستلي

Class 5th.

163. These verbs do not take the prefixed و and form all the tenses and the imperative by the mere rejection of the ل of the infinitive, the present tenses taking the affixed, and the past the prefixed pronouns; as بايلل to lose at play.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
بايلل	بايلي	بايلي	بايله	بايله	بايله or بايلو	بايللي

Class 6th.

164. Lengthens the first vowel from (—) into | in all the inflexions except the past participle; as ويل to speak.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
وَيْلٌ	وَأَيْ	وَوَائِي	وَوَايْهِ	اِيهِ	وَوَايَهُ	وَيَلِي

Class 7th.

165. Lengthens the first syllable in all the inflexions in the same manner as the preceding, but with this exception, that it changes (—) into و for the present and future tenses and the imperative mood, and (—) into | for the past ; as بَلَّلٌ to call.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
بَلَّلٌ	بُولِي	وَبُولِي	وَبُولِهِ	بَالِهِ	وَبَالَهُ	بَلَّلِي

Class 8th.

166. After dropping the ل of the infinitive, changes the last radical letter for another in the present, future, and imperative ; as ل for ن in وِرْلٌ or وِجْلٌ to kill. The radical letter is retained in the past tenses, and the first vowel lengthened from (—) to |.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
وِرْلٌ	وِرْنِي	وَوِرْنِي	وَوِرْنِهِ	وَارٍ	وَوَارٍ	وِرْلِي

Class 9th.

167. The verbs of this class are irregular as are all infinitives ending in ت which reject the prefixed و the sign of the past tense. They change the last radical letter for another in the present, future, and imperative ; as ت for ح in پِرَانْتَلٌ to unloose ; but retain it in the past. By rejecting the prefixed و there is no difference between the past and the imperfect in the mode of writing. See page 130 Para. 216.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
پِرَانْتَلٌ	پِرَانْحِي	پِرَانْحِي	پِرَانْحِهِ	پِرَانْتِ	پِرَانْتِ	پِرَانْتِي

Class 10th.

168. After dropping the sign of the infinitive, rejects the three last letters of the root for another in the formation of the present, future, and imperative, and retains them in the past tenses ; as, *وِشْتَل* to discharge.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
وِشْتَل	وَلِي	وُولِي	وُوله	وِشْت	وِشْت	وِشْتَلِي

Class 11th.

169. The verbs of this class reject the two last radical letters in the present, and imperative, but retain them in the past and past participle ; as *پوښتیدل* to ask ; *پیرودل* to purchase ; *آریدل* to hear.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
پوښتیدل	پوښتي	و پوښتي	و پوښته	پوښتید	و پوښتید	و پوښتیدلي
پیرودل	پیري	و پیري	و پیره	پیرود	و پیرود	و پیرودلي
آریدل	آري	و آري	و آروه	آرید	و آرید	و آریدلي

Class 12th.

170. Rejects the last radical letter of the root for the present, future, and imperative, but retains it in the past. The middle vowel is also lengthened from (—) to | for the past tenses : the past participle is regular ; as *پیرندل* to know.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
پیرندل	پیرني	و پیرني	و پیرنه	پیراند	و پیراند	و پیرندلي

Class 13th.

171. Lengthens the first vowel from (—) to | for the present, future, and imperative, and uses the simple infinitive of the verb for all

the inflexions of the imperfect tense, and also for the past, with the prefixed **و** in all three persons, singular and plural; as **خَنَدَل** to laugh. The past participle is regular.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
	خَانِدِي	وُخَانِدِي	وُخَانِدِ	خَنَدَل	وُخَنَدَل	خَنَدَلِي

Class 14th.

172. The verbs of this class exchange the last radical letter for another in the present, future, and imperative; as **بش** into **ر** in **مَبَل** to rub, and retain it in the past.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
	مَرِي	وَمَرِي	وَمَرِ	مَبَل	وَمَبَل	مَبَلِي

Class 15th.

173. The verbs of this and the following classes are all imperfect.

The infinitive **يَبَل** to place, is an example of this class. It has no present, future, or imperative, but the imperfect tense is regularly formed. It is generally used with the two following infinitives which are of the same meaning and have no past tenses.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
يَبَل	بَدِي	بَدِي	بَدِ	يَبَل	كَبَل	يَبَلِي

Class 16th.

174. **كَبَل** to place is a specimen of this class. It has but one tense, which is used both for the imperfect and the past. **كَبَل**, which again has no past tenses or past participle, is used with it to supply the tenses which the former infinitive requires.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
كَبَل	كَبَدِي	كَبَدِي	كَبَدِ	كَبَل	كَبَل	يَبَلِي

Class 17th.

175. *رَدَل* to place, the example of this class, has no past tenses or past participle, and as before mentioned, is used to supply the wants of *يَمْبَل* which has no present, future, or imperative. The present tense is formed by merely rejecting the ل of the infinitive, and affixing the necessary pronouns. The imperative is formed in the same manner, but the past tenses are taken from *كَيَبُول* and the past participle from *يَمْبَل*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
رَدَل	رَدِي	رَدِي	رَدَه	كَيَبُول	كَيَبُول	يَمْبَلِي

Class 18th.

176. *رُذَل* to take, or carry, which is an example, and about the only one of this class, is merely imperfect as regards the aorist and future tenses, which are taken from *يوسَل* when required. The imperative is formed by merely rejecting the ل of the infinitive, and the present by affixing the necessary pronouns. The past is formed by prefixing *يو* to the root, which is obtained probably from *يوزَل* an infinitive nearly obsolete.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
رُذَل	رُذِي	يوسِي	رُذَه	رُذ	يوزَر	رُذِي

Class 19th.

177. *بُيُول* to take or bear away, and *أَنْبَل* to knead, are specimens of this class. They change the last radical letter for two others in the present tenses, and imperative mood, and retain it in the imperfect: the other tenses are wanting, but the past participle is regular.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
بِيُول	بِيَايِي	بُوخِي	بِيَايَه	بِيُوَه	بَوْت	بِيُولِي
أَبَل	أَعْلِي	وَأَعْلِي	وَأَعْلَه	أَبَه	وَأَبَه	أَبَلِي

Class 20th.

178. The infinitives of this class reject the ل of the infinitive in the present tenses and imperative mood, and lengthen the short vowel preceding the last characteristic letter from (—) to | for the past. The past participle is regular.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
كَبِينَوَل	كَبِينَوِي	كَبِينَوِي	كَبِينَوَه	كَبِينَاوُ	كَبِينَاوُ	كَبِينَوَلِي

Class 21st.

179. These infinitives are the most regular in the language, merely rejecting the ل of the infinitive, and affixing the different pronouns for the present tense, taking the root for the imperfect, and prefixing وُ to it for the past; as سَاتَل to nourish, پِيَايَل to graze.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
سَاتَل	سَاتِي	وُسَاتِي	وُسَاتَه	سَاتَه	وُسَاتَه	سَاتَلِي

Class 22nd.

180. Rejects the last radical letter, and the sign of the infinitive for the present and imperative, and retains it in the past. The past participle is regular; as نَعْرَدَل to swallow, سِپَرَدَل to undo, or unravel.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
نَعْرَدَل	نَعْرِي	وُنَعْرِي	وُنَعْرَه	نَعْرَد	وُنَعْرَد	نَعْرَدِي

Class 23rd.

181. This infinitive is used both as a transitive and intransitive.

The sign of the infinitive is dropped and an extra letter taken for the present tenses and imperative. The past tenses reject the extra letter, and are regular in their formation.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
سَوَل	سَوَزِي	رُسَوَزِي	رُسَوَزَه	سَوَم	رُسَوَم	سَوِي

Class 24th.

182. This infinitive is exceedingly irregular in the formation of the different tenses. The most regular form of the present is obtained by rejecting the ل and the last radical letter (of which there are but two) for the masculine singular. It is also written *ڪا* and *ڪانډ* for the third person, but the radical letter lost in the third, is retained in the first and second. The past tenses are also irregular and there is no change in termination for gender.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
ڪَوَل	ڪَوِي	رُڪِي	ڪَوَه	ڪَاو	رُڪه	ڪَرِي

اسمايي حالیه و مفعول

183. Pushto verbs admit of inflexion to form the participles, which may be termed imperfect or present, and perfect or past, as they notify whether the action of the verb be unfinished or complete.

These participles partake of the properties of the verb, the adjective, and the noun; and are intransitive or transitive according to the verbs from which they are derived.

The participles of intransitive and transitive verbs are formed according to the same rules.

184. The present or imperfect participle is formed from the infinitive in six different ways. First by dropping the ل of the infinitive, and

adding ن for the masculine, and نه for the feminine; as جاروتل *to turn away*; جاروتنه *turning away*; كتل *to see, to behold*; كتنه *seeing*; زغابتل *to run*; زغابتن *running*; لوستل *to read*; لوستن or لوستنه *reading*.

The following are examples.

بیارته نه کیبری عاشق په هیڅ یوشان
 که ئی کور به شی تاراج یا خانومان
 که شوک ور که سلطنت د این و آنه
 وا به نخلی محبوبا ده ډیره کرانه
 نه جارووزی جاروتنه د نادان دی

The lover is not to be separated in any way whatsoever from the beloved,

Whether his dwelling be sacked and pillaged, or filled with wealth and goods period.

*Though one would give him the sovereignty of this world and the next,
 He would not accept it, for the beloved one is of great price :*

Nevertheless he turneth not away, for TURNING BACK is the act of a fool." Kásim Alí, Afrídí.

بل لوستن پر تا واجب دی پورنښي دواړه ركعت او كه لول په ورسټي
 كښ وړنښي پرېږد خالي نه ئي له پسات

"Again REPEATING is incumbent on thee in both of the first genuflexions ; and shouldst thou repeat in the last, and neglect the first, thou art not devoid of sin." Makhzan Afghání.

185. The second form is obtained by dropping the **ل** of the infinitive and replacing it with (—) or **ا** both for the masculine and **ا** feminine; as **نَاسَتَل** *to sit*, **نَاسَت** or **نَاسَتَه** *sitting*; **وَلَل** *to wash*, **وَل** or **وَلَه** *washing*.

The following are examples.

چه شوک حاضر شي په مسجد کښي په هر کام به دوه لس نيکي کشي
شي هم په تله هم په راتله

“Whoever becometh present in a place of worship, for each footstep both in COMING and in GOING, twelve good actions will be written.”

Fawá'id-ush-Sharrí'æa.

اول مخ وله په وضو کښي فرض دي ن وچولي له سر تر دلاند خن
پور له يوه غوزه تر بله هغه سپين خاي چه ن غور او ن مخ ترميان دي
وله ن هغه فرض دي

“First WASHING the face from the top of the forehead as far down as the bottom of the chin, is a precept in ablution; also washing that clear space which is between the ears and the cheek, is a duty. Fawá'id-ush-Sharrí'æa.

لسم پيرانده ن محمد فرض دي پر دا رنگ چه رسول ن خدایي دي
چه مور ايمان په دا راوړي

“Tenth KNOWING Muhammad is a divine command, in this manner, that he is the Prophet of God, on whom we have placed our faith.”

Fawá'id-ush-Sharrí'æa.

هسي شان دي ستا ن ناستي ابي دلبره لکه ناسته ن شهباز په کوهستان کښي

“*Thy mode of SITTING, oh sweetheart, is like the PERCHING of the falcon on the mountain top.*” Ahmed Sháh, Abdálí.

186. To form the third class, it is necessary to insert an | before the final consonant of the root, which in this class is generally ت to which (—) or ه is affixed for the masculine and the feminine; as, الوَئِلْ to fly, الواتِهْ flying; جَارَوَئِلْ to change or turn round, جَارَوَاتِهْ changing or turning round; وَئِلْ to come out, وَاتِهْ coming out.

EXAMPLES.

تَهْ كُورَ مَچْ مَچِي پَيَوَهْ خَيْرِ دِي آلَوَاتَهْ ئِي پَه بَلْ فِيرِ دِي مَچْ بَه دُرُومِي
وَكِنْدَهْ كِي تَه نَ مَچِي لَه خَوُرْ پِيرِ طَالْبَانِ سِيرِ دِي

“*Behold! the fly and the bee are of one species, but their mode of FLYING is different, for the fly will fly to filthiness and impurity, whilst many seekers are satiated with the honey of the bee.*” Makhzan Afghání.

نَ هَغَه دَرِ دِيوارِ خِضَرَ دَرْبَانِ شَهْ چَه پَرِي كِيرِي سَتَا وَاتِه نَنَ وَاتِه

“*Let Khizr* become the gatekeeper of those gates,*

Through which thy COMING IN and GOING OUT may be.”† Abd-ul-Hamíd.

سَتَا لَه مُحَبَبَتَ جَارَوَاتِهْ حَمَا دَرُوعِ دِي وَلِي خَاوَرِ نَشِي پَه دَا لَارِ بَشَرِ حَمَا

“*My CHANGING from thy love and affection is false indeed:*

Why should not my body become dust on this road?” Abd-ur-Rahmán.

* The name of a prophet who according to oriental tradition, was Wuzír to Kaikobad, king of Persia. He is said to have discovered and drank of the water of life, and that in consequence he will not die until the day of Judgment.

† نَنَ وَاتِهْ and وَاتِهْ نَنَ may be also translated—*exit* and *entrance*. See Chapter 7, On the derivation of words.

خان زه چه ستا ولور ته ماته كرم مرگ راته كرنك دي دا صورت
به و كرنك ته پريواته كرم

“*Alas! oh chief, when I look towards thee, death to me is an abyss, and this form I PRECIPITATE into it.*” Adam Khán, and Durkhání.

187. The fourth class is obtained by lengthening the vowel of the first letter from (—) to | after cutting off the ل of the infinitive as usual, and affixing (—) or & to the final consonant of the root; as, *يَسْتَل* to draw forth, or eject, *يَاسْت* or *يَاسْتَه* drawing forth, or ejecting; *جَارِيَسْتَل* to change, alter, or turn round, *جَارِيَاسْت* and *جَارِيَاسْتَه* changing, altering, turning round.

EXAMPLE.

پَر وَت دَ سَلامَ پَه نَبِي اَو پَه كِينر لوري مَخ جَارِيَاسْت مُسْتَعِب دِي

“*At the time of making salutation (at prayer) TURNING the head to the right side and the left is desirable.*” Fawá'id-ush-Sharrí'aa.

188. The present participles of this class are obtained from intransitive infinitives, formed from adjectives by dropping the *يَدَل*, and adding *وُن*; as, *كَلِيَدَل* to mix, *كَلِيوُن* mixing; *دَكِيَدَل* to fill, *دَكِيوُن* filling. They may also be obtained from pure transitives having ل as the sign of the infinitive; thus, *تَرَل* to bind, *تَرُوُن* binding. They can also be formed from the intransitives above referred to by merely rejecting the ل and adding the *وُن*; as *دَكِيَدَل* to fill, *دَكِيوُن* filling. Both forms are rare, the former particularly so.

له اغيار سره كَلِيوُن دِي دَ يار هَسِي لَكْ خوك كا سره كَلِي پَاكو ناپاك

“*The ASSOCIATING (mixing) of the beloved with a rival is,*

As if a person were to mix together purity and defilement.” Abd-ul-

Hamid.

189. The sixth class, which consists of transitive and casual verbs, is formed by dropping the ل of the infinitive and inserting ا before the final letter of the root, to which ن or نه is affixed; as, مَاتُول to break or rend, مَاتَاوَن breaking or rending; بَنَكْلُول to kiss, بَنَكْلَاوَن kissing.

EXAMPLE.

يَوْمَ وَرَخِ بِهٖ صَحْرَا سِيبِي وُلَيْدِ مَجْنُونِ
 تَرِ قُرْبَانَ شَهْ هَزَارِ خَلَهٗ كُونَا كُونِ
 رَنَا رَنَاكُ فَيِ بَنَكْلَاوَهٗ بِهٖ دَوْرُ چَشْمَانُو
 حَقِ حَيْرَانَ وَرَتَهٗ خَلَقِ شَهْ بِهٖ بَنَكْلَاوَن

“*Majnún one day beheld a dog in the desert, and carressed him a thousand times.*

He kissed him on both eyes in various ways, and people became astonished with him for KISSING.” Adam Khán and Durkhání.

190. The imperfect or present participle is both singular and plural, and with the exception of those of the fifth class, and a few infinitives similar to نَاسَتَل of the second, which take (—) or ا for the masculine, and change ا into يِ for the feminine in the oblique cases, are not capable of inflexion.

191. The masculine form of these participles may easily be mistaken for the feminine, and vice versâ, for as I have before remarked (—) and ا and (—) and يِ are written indiscriminately in this language, particularly in modern manuscripts.

192. The present participle is also used as a noun; thus الْوَاتَهٗ signifies flight as well as fleeing; پَرِوَاتَهٗ falling, also a fall; and پِيرَانَدَهٗ

knowledge as well as knowing: this will be more fully noticed under the head of *مَصْدَرِ حَاصِلِ* *hásil-i-masdar*, or Verbal Noun, which see.

THE PERFECT OR PAST PARTICIPLE *اسم مفعول*.

193. The perfect or past participle denotes that the action of the verb is complete, and is obtained in three different ways both for transitives or intransitives.

194. The first method is by adding *مي* to the infinitive for the masculine, and (—) for the feminine singular; as, *كَيَبُولُ* to place, *كَيَبُولِي* placed; *لِيَدَلُ* to see, *لِيَدَلِي* seen; *غُلُولُ* to cheat, *غُلُولِي* cheated.

The following are examples.

چه د عشق له بحر روغ سلامت ووزي زه ئي زن كَنَمِرم له مور زيريدلي

“Whoever emergeth in safety from the sea of love,

I consider this very day BORN of his mother.” Abd-ur-Rahmán.

که یو شخص وبل ته وائي چه شمور بابا آدم گرباس وودلي هغه هسي ورته وائي بار مور جولا بچه یو که غرض ئي سپکاري وي کانر کيبري

“If one person sayeth to another that our father Adam WOVE linen, and he sayeth unto him, ‘yes, and we are wearer’s children,’ and his (the latter’s) intention be to lower the estimation of father Adam, he becometh a blasphemer.” Fawá’id-ush-Sharrí’æa.

Examples of the feminine singular, Intransitive and Transitive.

دويم گروه ورته بنگاره شه په دوزخ کني آتشي طوق ئي په غاړه پنب ترل

“A second assembly of people appeared to him in hell, each with a fiery collar round the neck, and foot BOUND.” Miæráj Námeħ.

هغي ويشتل شهزادي له ډيره شوق دا آيات ئي غزل و په خپل زبان

“That WOUNDED princess through excess of love,

Was singing these verses in her own language.” Saif-ul-Mulúk and Badrí Jamál.

The plural for both masculine and feminine is the same, and is formed by lengthening the **ي** of the masculine singular, by the addition of (—) as in the following extracts.

هَيْشِ خَنْدَامِي لَه دِي خَلَق سَرَه نَشِي ژَه وَي مِي هَغَه تَلِي تَلِي خَلَق

“I cannot laugh and make merry with the people of the world,

For those DEPARTED ones make me weep and lament.” Abd-ur-Rahmán.

دَوَاڤَه سَتَرَكِي ئِي دِيَارَه لَوْر نِيوَلِي مُبْتَلَا نَاسْت وَدَ عَشَق پَه مِي خَمَار

“With both eyes DRAWN TOWARDS the path of the beloved,

He was sitting distressed in the intoxication of the wine of love.” Saif-ul-Mulúk.

195. The second form of this participle is obtained in a similar manner to the first, the only difference being that the **ل** of the infinitive is dropped and the **ي** or (—) affixed to the root for the masculine and feminine singular, and **ي** for both plurals as in the first class. They are sometimes formed from the same verbs and used indiscriminately; thus **اَغُوسْتَل** *to be dressed*, **اَغُوسْتَلِي** or **اَغُوسْتِي** *dressed*; **نَاسْتَل** *to sit*, **نَاسْتَلِي** or **نَاسْتِي** *seated*; **اَوْبَتَل** *to turn back*, **اَوْبَتَلِي** or **اَوْبَتِي** *turned back*.

EXAMPLES.

تَه وَ خَوْرَه اِي نِيكَ خَصَلْتَه اَوْ كَرَه خَوَانَه
چَه غَه اَوْبَتِي بَخْت تَوَل كَرِي وَ نَه خَوْرَه بِي كَمَانَه

“Consume and enjoy, oh! thou of good disposition, and true man,

What that one of INVERTED fortune collected together, but did not expend.” Gúlistán.

آهَوُ چَشْمُ وَايِ زَرَّةَ كِه هَر خُو بُولَم نِه مَنِي لَكِه آهَوُ بَلَلِ خُمَا

“Notwithstanding I summons back this stag-eyed CAPTURED heart,

Yet like the deer it heedeth not my calling.” Abd-ul-Hamíd.

دا سَتِيَّ چِه پِه اور سوخِي مُرَاد ئِي دا دي

چِه پِه اور كِنِي سَو نِه يَم نِه بي پَت

“This Sutte* who consumeth herself, her intention is this—

That BURNT in the fire I am fortunate but not without honour.” Abd-

ur-Rahmán.

پِه ظَاهِرِ جَامِه فقير پِه خَلِه بَخِيلِ لَكَّ نَغْبَتِ پِه اِيرو تازِه سَكْرَوَتِ

“In outward dress a beggar, in words a niggard—

Like a bright spark of fire ENVELOPED in dust and ashes.” Futtih

Khán, Mírzá.

Examples of the plural masculine and feminine.

تَمَامِي جَهَانِ لَمَنَ رَا شَخِه نَغَارِي

سِپِينِ زَلْزُكِي اَغُوسْتِي تَوْر كُو دِي شَوْم

“The whole world pluck away their vestments from near me :

I am become like a smoke-blackened pot though CLOTHED in white garments.” Abd-ur-Rahmán.

بَلِ سَرِي وَر تِه بِنَاكَرِه شِه پَدَوْنَخِ كِنِي چِه فَرِيَادِ ئِي لِه بَزَا سَرِه يَكْسَانِ كَا

سَر تَبَايِ ئِي نَ اور نَوْرِي اَغُوسْتِي پَر عَذَابِ رَكُو پِي هَر اسْتِخْوَانِ كَا

“Another man appeared to him in hell who was alike weeping and wailing. CLOTHED in garments of fire from head to foot, they tormented

* Sutte—a woman who burns on her husband's funeral pyre.

his every vein and artery—every nerve and bone.” Majmúeat-i-Kandahárí.

عاقبت به لك نَش بَادَام حَجَل شِي
 دِيروَن إِسْلَام جَامِي أَغُوسْتِي كَافِرَان دِي

“At the Last Day they (hypocrites) will like an empty almond become ashamed and confounded ;

For many DRESSED OUT in the garments of the True Faith are infidels and blasphemers.” Abd-ur-Rahmán.

نَ يَار سَتْرَكِي خَمَار دِي رَاؤُبْتِي نَن پَر يَار دِي
 جَوْرِي كَوَلِي نَ كَذَار دِي كَوْرَه نَ چَا پَه نَاتَار دِي

“The eyes of the beloved are intoxicators, TURNED ROUND upon the lover this day,

They are ready prepared for striking : observe for whose spoil and plunder they are.” Ahmed Sháh, Abdálí.

196. The third class of past participles is formed from the irregular and defective verbs, such as پَرِيوَتَل to fall, نَاسْتَل and كَبِينَاَسْتَل to sit, and those similar to وَلاَزَل to stand, and وَرُسْتِيَدَل to rot, which have no regular past tense of their own, and require the past tense of the auxiliary of شَوَل to become, to form it. They appear to have originally been adjectives from which infinitives have been formed, particularly those ending in يَدَل. The terminations for the masculine and feminine are also different to the other participles.*

* Strictly speaking, the participles are not parts of the verb as they do not apply affirmation, but are merely adjectives, particularly the third form.

The masculine singular is formed by dropping the *دَل* of the infinitive; as, *ولاړيدل* to stand, *ولاړ* stood; *پريوتل* to fall, *پروت* fallen; *ناستل* to sit, *ناست* seated; *ورستيدل* to rot, *وروست* rotten.

EXAMPLES.

وړي تېرې پروت په خپلي پوزي نه ئي
نه په تخت ن پاسه ناست ن بل كره

“Hungry and thirsty on thy own mat **FALLEN** thou art well off, but not so SEATED on the dais in the house of another.” Abd-ul-Hamíd.

پروت په وينو كښي لت پت نه يم په پت كښي
نه ن سرو زرو په تخت باندي بي پت

“**FALLEN** over and over in red blood with fame, I am fortunate;

But not so without honour, even seated on the throne of red gold.”

Abd-ul-Hamíd.

اي حما دوه ستركو وداع وكړي ابي ن لاس وړغور او ن وروړو لپچو تاسو
همه رخصت ن يك كړ را وكړي په خوار عاجز پريوتلي باندي آخري
دوستانو كړ و كړي

“Oh mine eyes, you should bid farewell! you, oh palms of my hands, and arms of my shoulders, too, should take leave of each other! You, oh my friends, should pass over (the grave) of this poor and humble **FALLEN** one.” Gúlistán.

To form the feminine singular & or (—) is affixed to the masculine.

EXAMPLES.

كه ن اوسپن قلا تر خان چاپير كړ خلاص به نشي ن مركي خيمه پر هر
غولي و لاره

“ Though thou environ thyself with a fortress of iron,

Thou wilt not escape from the tent of death ERECT in every court.”

Futtih Khán, Mírzá.

مَدَّتْ مُلَا پَه مَشَقَّتْ پَه مَحْنَتْ بِنَه دَه نَه حَرَامِ هَمِيَانِي نَ چَا تَر مُلَا

“ A waist BROKEN through the toil of industry and labour is good,

But not a purse (of the money of unlawfulness) round a man's waist.”

Abd-ur-Rahmán.

The plural masculine form of the third class of these past or perfect participles, is the same as the singular, but the feminine plural changes the ا and (—) of the singular into ي and (—) respectively.

The following are examples.

نَن پَه خُپَلْ عُمَرُ غَرَّةَ يَوْمِ صَبَاحِ بَه مَو تِيرَ خَلَقِ بُولِينِ

“ To-day we are proud of our existence. To-morrow the world will count us amongst the DEPARTED.” Ahmed Sháh, Abdálí.

وَاِلَهَ مَشَقَّ نَ خُونِزِي كَرِي دَر پوهيَرَمِ

دَا چَه نَاسْتِ ئِي پُتِي سَتَرَكِي لَكِه بَاَزِ

“ I know that thou merely practisest bloodshed and slaughter,

Seated in this manner like the falcon, with eyes VEILED.” Abd-ul-

Hamíd.

197. The past participles are capable of inflexion, and are subject to the same general laws as nouns, as in the following extracts.

كِه هَر خُو پَه صَحْرَا سَر شَوْمِ هَمِ پَه كَلِيمُو

بِيَا مِي نَمُونِدْ هَيْشِخِ خَبَرِ نَ هَغُو تَلَكِيمُو

“ Notwithstanding I searched both in deserts and in hamlets,

I did not again obtain any information of those DEPARTED ones.” Abd-

ur-Rahmán.

خبر نیم چه په باب مي کښلي څه دي
زه رحمن په انديښنه يم د کښليو

“I know not what is written on my account :

I Rahmán am in anxiety concerning these WRITTEN things.” Abd-ur-Rahmán.

THE ACTOR OR NOUN OF ACTION إِسْمِ فَاعِلٍ *ism fá'ail*.

198. The active participle, agent, or noun of action, denotes the performer of any action, and is an inflection of the verb as in Arabic and Persian. It is transitive or intransitive according to the verb from which it is derived, and is both singular and plural, masculine and feminine, and is capable of inflection in the same manner as nouns.

199. There are two methods of forming it—by dropping the ل of the infinitive and adding وَنَكِي or وَنِي for the masculine, and وَنِكِ or وِنِ for the feminine singular, as in the following examples.

صَرَرَنَعَ نِيكِي بَدِي لَه خدایه چه ور کړوڼي د مَلَكُونُو اَخِسْتُونِي د
مَلَكُونُو واړه خدایي دي

“Detriment and advantage, good and evil, are from God, who is the GIVER of kingdoms, and the TAKER of dominions—all is from God.” Fawá'id-ush-Sharrí'æa.

زه به تلوڼي له دُنیا يم هسي تيز لکه توپ چه خلاص کاند انگرېز

“I shall be a DEPARTER from this world, as rapidly as the English discharge a cannon.” Kásim Alí, Afrídí.

په هغه ورځ هېڅ کار مكوته ته يا د ستا شوي يا د ستا لور يا ستا مړي يا

وينځه يا د ستا چار پايي يا ستا په درواز كښي اوسيدونې مسافر

“*In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger a DWELLER within thy gates.*” Translation of the Pentateuch.*

دَ قِيَامَتِ وَرَخِ هَم دَه رَاتْلُونِ شَكِّ لِي مَه كَانَرِي يَارَانُو خُو هُولُونَه بَه
 نَازِلِ شَيِ خُو هَيْبَتِ پَه آدَمِيَانُ

“*The day of judgment is also a COMER, doubt this not, oh my friends! On that day, what terrors, and what fears will descend upon men!*”
 Fawá'id-ush-Sharrí'æa.

پَه جَاعِ صَغِيرِ كِنْبِي هَسِي وَائِي چَه سُجْدَه غَم دَ شَيْطَانِ دَه بَلِ پوره
 كِرُونِ دَ نَقْصَانِ دَه بَلِ رِضَا دَ پَاكِ رَحْمَانِ دَه

“*In the Jámæ Saghir it is thus said—Prostration (in prayer) is the causer of grief and affliction to the devil, is also the CORRECTOR of any error or inadvertency (in prayer), and moreover is the will of Almighty God.*” Fawá'id-ush-Sharrí'æa.

The plural form of this participle is both masculine and feminine. It is obtained by adding (—) to the masculine singular; as لَوَسْتُونِي or لَوَسْتُونِكِي a reader, لَوَسْتُونِي or لَوَسْتُونِكِي readers.

EXAMPLES.

وِينَمِ وَاوَه تَلُونِي هَمِيخِ خَوَكِ نَه دِي پَاتوشُونِي يُونِ دِي پَدَا لَارِ هَم دَ
 خَوَانِ هَم دَ زَاوَه

“*I perceive all are TRAVELLERS, there are no TARRIERS behind :*

The journeying on this road is both for young and for old.” Abd-ur-Rahmán.

* There is a good translation of a portion of the Pentateuch in Pushto, from which I have taken this example. The translator is unknown.

The following extract contains examples of the plural, both masculine and feminine.

پښخه څيزه ماترونکي د نماښه دي واړه عام دي اول خبر ماته وونکي
د نماښه دي په اوده وي که په وينه په قصه وي که په سهوه لږ وي
که ډير

“Five things are BREAKERS of prayer, and all are common. First, words are BREAKERS of prayer, whether it may be in sleep or in waking moments, whether intentionally or inadvertently, whether few or many.”

Fawá'id-ush-Sharri'æa.

THE NOUN OF FITNESS اِسْمِ لِيَاقَتِ .

200. The noun of fitness is merely the infinitive in the genitive case; as,

دروازه چاوه وهله بي بي عايشي وچه څوک يي مه راځي دا وقت
د راتلونو دي

“Some one knocked at the door, on which lady *Æd'asha* said—‘who art thou? do not come in, for this is not a fit time FOR COMING.’”

Fawá'id-ush-Sharri'æa.

چه بي وقت ارمان که په وقت اوده شي د هغو عالم ډيري د وکنو دي

“They who lament out of season, slumber at the proper time—

The beards of those persons are only FIT TO BE PULLED.” Abd-ur-Rahmán.

There is an active participle or noun of action of intransitive verbs, which is alone used as a noun of fitness.

The following is an example.

مه ضايح كوه دم دوا په ما طبيب
نه يم رغيډونې يم ن عشق له رنشه مرونې

“Waste not uselessly on me thy breath and thy medicine, oh physician!

For I am not ONE TO RECOVER, but ONE TO DIE from the pangs of love.”

Abd-ul-Hamíd.

Of the Tenses *صِيغ*.

201. As there is considerable difference in the formation of the inflexions of the verbs intransitive and transitive, they will require to be separately explained.

According to the system of the Arabian grammarians, on which the grammatical rules of Pushto, as well as most other Muhammadan languages are based, verbs have properly but one conjugation, and two changes of tense—the preterite or simple past, and the aorist; the other tenses being formed by the help of several particles, and the auxiliary verbs, *to be, to become, to exist, etc.* already explained and illustrated.

With the exception of the infinitive, verbs have but two numbers—the singular and plural. There are also three persons as in other languages, but the third person precedes the second, and the second the first person.

Verbs are also divided into perfect and imperfect, regular and irregular; the latter and the imperfect verbs, being exceedingly numerous.

Much variation occurs in the formation of the different tenses of the last mentioned verbs, and there is also a change in termination for the feminine gender.

202. The following paradigm of a regular verb in the active and

passive voices, according to the Arabian system just referred to, will show the original tenses. The active participle denotes the agent, and the passive participle the object acted on,

Infinitive مَصَدَرٌ — اَخِسْتَلْ *to seize.*

صِيغَةُ مَعْرُوفٍ ACTIVE VOICE.

ماضِي Past Tense.

S.

Fem.	اَخِسْتَلَه	Masc.	هَغْدِ اَخِسْت	<i>he seized.</i>
„	اَخِسْتَلَه	„	تَا اَخِسْت	<i>thou seized.</i>
„	اَخِسْتَلَه	„	مَا اَخِسْت	<i>I seized.</i>

P.

Fem.	اَخِسْتَلَه	Masc.	هَغُو اَخِسْت	<i>they seized.</i>
„	اَخِسْتَلَه	„	تَاْسُ اَخِسْت	<i>you seized.</i>
„	اَخِسْتَلَه	„	مُنْكَ اَخِسْت	<i>we seized.</i>

مُضَارِعِ Aorist Tense.

S.

اَخْلِي	هَغْدِ	<i>he, she, it, may, shall, etc. seize.</i>
اَخْلِي	تَه	<i>thou mayest, etc. seize.</i>
اَخْلِمُ	زَه	<i>I may, shall, etc. seize.</i>

P.

اَخْلِي	هَغُو	<i>they may, shall, etc. seize.</i>
اَخْلِي	تَاْسُ	<i>you may, shall, etc. seize.</i>
اَخْلُو	مُنْكَ	<i>we may, shall, etc. seize.</i>

أمر Imperative.

S.

P.

واخلي هغه ډ let him, her, or it, seize. هغو ډ واخلي let them seize.

واخه ته seize thou. تاس واخلي seize you.

اسم فاعل Actor or Active Voice.

S.

P.

Masc.	آخستونکي or آخستوني	} seizing.	آخستونکي	} seizing.
Fem.	آخستونک or آخستون		آخستوني	

صيغه مجهول PASSIVE VOICE.

ماضي Past Tense.

S.

هغه آخستلي و شه or شه he, or it was seized.

هغه آخستل و شوه or شوه she was seized.

ته آخستلي و شوي or شوي thou wast seized.

زه آخستلي و شوم or شوم I was seized.

P.

هغو آخستلي و شو or شو they were seized.

هغو آخستلي و شو or شو they (F.) were seized.

تاس آخستلي و شوي or شوي you were seized.

منکا آخستلي و شو or شو we were seized.

مُضَارِعِ *Aorist Tense.*

S.

هَغَهْ *هَغَهْ* أَخِسْتَلِي *رُشِي* or *شِي* *he, she, it may be seized.*

تَهْ *تَهْ* أَخِسْتَلِي *رُشِي* or *شِي* *thou mayest be seized.*

زَهْ *زَهْ* أَخِسْتَلِي *رُشَم* or *شَم* *I may be seized.*

P.

هَغُو *هَغُو* أَخِسْتَلِي *رُشِي* or *شِي* *they may be seized.*

تَاسْ *تَاسْ* أَخِسْتَلِي *رُشِي* or *شِي* *you may be seized.*

مُنْكَ *مُنْكَ* أَخِسْتَلِي *رُشُو* or *شُو* *we may be seized.*

أَمْرِ *Imperative.*

S.

هَغَدِ *هَغَدِ* أَخِسْتَلِي *شِي* *let him, her, it be seized.*

تَهْ *تَهْ* أَخِسْتَلِي *شَهْ* *be thou seized.*

P.

هَغُو *هَغُو* أَخِسْتَلِي *شِي* *let them be seized.*

تَاسْ *تَاسْ* أَخِسْتَلِي *شِي* *be you seized.*

إِسْمِ مَفْعُولِ *Past Participle or Object acted on.*

S.

P.

Masc.	أَخِسْتَلِي <i>or</i> أَخِسْتَلِي <i>شَوِي</i>	} <i>seized.</i>	<i>or</i> أَخِسْتَلِي	} <i>seized.</i>
Fem.				

INTRANSITIVE VERBS *أَفْعَالِ لَازِمِي*

The Past Tense مَاضِي مُطْلَقِ

204. The past being antecedent to the present according to the oriental grammarians, must be first noticed.

The past tenses of intransitives are tolerably regular in comparison with transitives, still there are seven methods or rules regarding them which require some explanation.

1st. Most intransitives form the past tense by merely rejecting the **ل** of the infinitive and prefixing the particle **و** the peculiar sign of the past, but the **و** of this tense, like the **ب** of the past and imperfect of the Persian, is often omitted as redundant. The last radical letter is moveable, that is to say, it takes (—) or **ا** after the final letter; as **پوهیدل** *to know*; **پوهید** **و** *he knew*. From the third person, five other inflexions are formed, by the application of the affixed personal pronouns (**ضمایر متصله**) which have been already described.

2nd. Are infinitives which form the past after the same manner as the preceding, but whose final characteristic letter is quiescent, as **چاودل** *to split*, **چاود** **و** *it split*, **زغابتل** *to run*, **زغابت** **و** *he ran*.

3rd. Some infinitives ending in a quiescent consonant, insert a **و** for the third person masculine singular, which is changed into **ل** for the plural, as **ختل** *to ascend*, **خوت** **و** *he ascended*. The other persons are regular, as **ختم** **و** *I ascended*.

4th. A few infinitives reject the last radical letter as well as the sign of the infinitive in the past; as **سول** *to burn*, **سه** **و** *it burnt*. This verb is both transitive and intransitive.

5th. Intransitives formed from adjectives or nouns by affixing **یدل** reject it again in the past, and the past tense of the auxiliaries **شول** or **کیدل** is required to complete it; as **مایدل** *to break*, **مات شه** *it broke*.

6th. Some infinitives ending in a silent consonant, which is generally ت do not take the prefixed وُ, and therefore their imperfect tenses are the same as the past; thus كَنِينَاسْتَل to sit, كَنِينَاسْت he sat.

7th. Infinitives having a ل as the final characteristic letter, reject it in the third person masculine singular; as راغَل to come, راغِي he came.

Examples will be found in the following extracts.

حَاصِل دَ خَبَرِ هَلَكْت پِه زور او پِه هُنر كُنبي اِنْتها ته وُرسِيَن او هِيچا لره
مَجَال دَ بَرابري او دَ سيالي وُرسره نه وُه

“In short, the youth ATTAINED the summit of strength and skill, and no one had the power of vying or competing with him.” Gúlistán.

پِه خُو وُرخ دَ بَندي كَرَم پِه وُهَل دَ تَندي كَرَم
وُ وُتَم له نام وُ نَنك تَل مي سر واهه له سَنك

“For some time thou madest a captive of me :

Thou didst plunge me into inexpressible grief.

I ABANDONED for thee both name and fame :

I constantly beat my head against the stones.” Yúsus and Zulíkha.

205. There is an exception to the above general rule in the formation of the inflexions of this tense, for the ل of the infinitive is sometimes retained, and the affixed pronouns (except for the third person plural) added to it, as may be seen in the following couplet.

زه هَر خُو چه دَ عادت پُرسَم تَلَم دَ تَحْقِيق وُ فَهَم ته نه وُ رَسِيَدَلَم

“Notwithstanding that I went according to the precepts of custom and usage,

I ATTAINED not to the knowledge of certainty and truth.” Futtih Khán, Mírzá.

206. The third person singular and plural of the past tenses of intransitive verbs *is alone* subject to change in termination for gender, and the first and second persons merely take the plural form of the affixed personal pronouns for the plural number.

207. To form the feminine singular of this tense له, ة or ل must be added to the masculine, as in the following examples.

دَا نَ مِیْنِی نَتِیْجَه دَه چَه ژالِدِرِی چَه لیمه می په ژرا و پَرَسِیْدَه

“It is the consequent result of love that the eye weeps,—

Also, that from weeping, my eye BECAME SWOLLEN.” Abd-ul-Hamíd.

یُو خَوَانِ دِ په لاس واخست شوه روان په شتاب ورسیدله تر زندان

“SHE took a tray in her hand, and set out, and with great expedition REACHED the prison.” Saif-ul-Mulúk.

208. The masculine and feminine plural of the first and second persons is the same as the singular, as previously stated, with the mere addition of the plural form of the affixed pronouns; as *و رَسِید و we arrived, و رَسِیدِیْ you arrived.*

The following is an example.

هَمْ نَ تَقْدِیرِ لاس وړاندِ نَ سترگو نَ عقل ځما پرده نَ غفلت اچول او
لرکتون هوناري ځما په تور پردی نَ نابوهی او نادانی کښی و لار او
مکا ټول په یو ځل په منکلی نَ بلا او نَ ارمان کښ وښتو

‘The hand of destiny lowered the veil of imprudence before the eye of my judgment, and detained behind the obscure curtain of ignorance and incapacity my far seeing prudence; and suddenly we all became ENTRAPPED in the talon of misfortune and sorrow.’ Æ’yár Dánish.

The following extract contains an example of the plural form of the past tense, in which, as explained in a preceding paragraph, the pronoun is affixed to the infinitive.

يُوْعَابِدِ پِه سَبِيلِ نَ حَالِ نَ دَرُوِيْبَانُ مُنْكَرِ اَوْ نَ دُوِيِ پِه دَرِنَ بِيخَبَرُ وَه
هَسِي كَجُورَ نَ بَنِي هِلَالِ تِه وَرْسِيْدَلُوْ

“A holy man repudiated the feigned manner of the Durweshes, and was entirely unacquainted with their sorrows and afflictions. In this manner WE ARRIVED at the palm-grove of Baní Hillál.” Gúlistán.

209. The third person masculine plural of verbs which do, or do not take the prefixed و in the past tense, whether the tense be formed by rejecting or retaining the ل of the infinitive, or otherwise, is the simple infinitive with the و prefixed for the former, and the infinitive unchanged for the latter; thus رِيْرِدِيْدَل to tremble, و رِيْرِدِيْدَل they trembled; رَاغَلَل to come, رَاغَلَل they came. The plural form of those which reject و or drop it as redundant, will be explained in its proper place.

The following is an example of the regular verbs.

تَلِي اَكْبَرِ اَوْ قَاسِمِ چِه دَوَاوِ وَ لُوِيْدَلِ اَهْلِ بَيْتِ وَاوَلَاوُ وَ نَ اَزَلِ پِه
اِرَادِه كَبْنِي كَبْنِي دَاوِه

“When Ali Akbar and Kásim FELL, their families were standing by, for such had been written from all eternity.” Muhammad Hanífah.

210. There is another form of the past tense for the masculine plural of the third person, which may be easily mistaken for the third person feminine singular, as it is written with the same consonants and vowel points as the latter. There is however a difference in the pronunciation, yet it is quite impossible to describe it in writing, and even when uttered

by an Afghán tongue, it is almost imperceptible, and requires an Afghán ear to distinguish it. This form is used both for transitive as well as intransitive verbs.

The following is an example.*

نَ إِمامَ سَرَ شَهْ نَ صَالِحِ پَهْ غُولِي پَاتِ يَزِيدانِ كورَهْ پَهْ تَشَهْ وَ غُلَيِدَهْ صَالِحِ
سَرَ پَر لَمَنَ پُمتا وَ سَرَهْ يُوورِ اَوْ پَهْ رُوضَهْ كَبَسَ نَ حَسَنَ نَ فَنَيِدَهْ

“The *Imám's* head remained in *Saleh's* court. Behold the *Yezídís* completely deceived! *Saleh* having hidden the head under his skirt, carried it away and buried it in *Hassan's* tomb.” Hasan and Husain of Muhammad Hanífah.

211. نَ or نَ is sometimes affixed to the third person singular and plural of this tense for the sake of euphony, and as a respectful form in religious works.

EXAMPLES.

نورِ حَمَا چَهْ وَ خَوْشَاوَهْ خَيْلِ وَ جُودِ پَهْ زورِ يُو لَكِهْ حَلِيرِ وَيَشْتِ زَرَهْ
خَاخِكِي نَ خُولو تَرِ پَر يَوَاتنَهْ

“When the light of my glory shook itself with force, a hundred and twenty-four thousand drops of perspiration FELL from it.” Núr Námeh.

* The author of the *Æjaib-ul-Lughat* in the preface to that work, remarks on this very subject in the following manner. “I have adopted the lexicographical system of the Persian to express the Afghání in this work, in order that it may be more easy to those acquainted with the former language, yet notwithstanding this, the perfectness of sound, and completeness of enunciation is alone to be acquired by oral practice. The word رَاغَلَهْ is an example of this. When written with simple *r*, *á*, quiescent *gh*, *l* with the short vowel *a*, and unaspirated *h*, is the third person feminine singular—*she goes*; and when written with simple *r*, *á*, quiescent *gh*, *l* with a short vowel approaching to *a* and *i* slightly sounded, and unaspirated *h*, is the third person masculine plural.” I think the difference might be well expressed if we wrote the feminine form—*rághlah*, and the masculine plural of the third person, which the author considers so very difficult with the diphthong *æ* rather shortened in pronunciation, as *rághlæh*.

لَسَ خَاخْكِ خَوَلِي خُمَا لَه كِيَمِر لَاسَ نَه تَوِي شَو لَه اَوَل خَاخْكِ لَسَ زَرَه
 دَ پَاك شَرَابُ دَرِيَابُون لَه دَوَه يَمَ دَرِيَابَ دَ شَهْدُ لَه دَرِيَمَ زَر دَرِيَابَ پَه
 بَهِنَت كَنبِي دِير خَوَاږه وَاږه سِيَلُ وُ بَهِيَدَنَ

“Ten drops of sweat were diffused from my left hand. From the first drop ten thousand rivers of pure wine FLOWED like torrents through Paradise; from the second, a river of honey; and from the third, a thousand sweet streams.” Makhzan Afghání.

To form the third person feminine plural of this tense, *ي* or (—) is added to the simple infinitive, as will be seen in the following extracts.

يُو پِير مَرَد بَنَه سَرِي نِيكَ نِهَاد
 مَوچِي تَه لَوُرُي وَر كَرَه دَا وُو پَه بَغْدَاد
 مَرَدَك سَنَك دِل شَوْنَدِ يِي وُ چِيچَلِي
 چَه سِر وِينِي زَر تِر وُ بَهِيَدَلِي

“An old and respectable man who dwelt at Bagdad, gave his daughter in marriage to a shoe-maker. The hard-hearted rascal bit her lips so, that the blood immediately FLOWED from them.” Gúlistán.

شَيْطَانان وَر تَه وُ وِچَه پَه خَه سَرَه غَمَكِين شَوِي اِي صَا حِبَ چَه دَ غَم نَارِ
 دَ لَارِ پَه مُلْكُونُ

“The other devils said unto him—oh master! wherefore art thou become so sorrowful that the cries of thy grief have GONE OUT into different lands?” Fawá'id-ush-Sharrí'æa.

212. I have already observed at Para. 204, that a great many verbs at times reject as redundant the prefixed وُ the sign of the past tense of

regular verbs both transitive as well as intransitive, without any apparent reason ; thus,

بَشْرَ وُ سَوَّكَنْدَ خُ مَا پَه خُدَايِ دِي هَغَه نَوْرِيَّ چِه مِي پَه خُلَه كِرِه
 پوهيدَلَم پَه زَهَر

“ *Bishr said, it is my solemn oath by God, that the mouthful which I put into my mouth I KNEW was poisoned.*” Fawá'id-ush-Sharrí'æa.

In the following extract, which is an example of the same infinitive as the preceding one—پوهيدَل to know, etc.—the وُ of the past is retained.

اهَلِ بَيْتِ وَا لِرَ دِيْرَه پَه هَغَه خُايِ شُو او پَر مَقَامِ نَ شَهَادَتِ وُ پوهيدَل

“ *The family encamped on the very place, and they RECOGNIZED the spot of martyrdom.*” Muhammad Hanífah.

213. There are also a number of defective as well as irregular verbs which entirely reject the وُ, in fact to add that particle would render the word meaningless. In other respects these verbs are subject to the same changes for inflexion as the others already described, as will be perceived from the examples I shall now give.

صَحَابَه حَضْرَتِ تَه رَاغَلَلِ عَرَضِ ئِي وُ كَرِ چِه اوبَه مَوْرِ خُخَه نَشْتَه چِه ئِي
 وُ چَشُو يَا اُوْدَسِ كِرُو

“ *The companions of the Prophet CAME to him and represented—‘ We have no water that we may drink, neither that we may perform our ablutions.’*” Fawá'id-ush-Sharrí'æa.

هَر كَلَه چِه عَاشِقِي او مَعْشُوْتِي پَه مِيْنَه كِي رَاغَلَلَه مَالِكِي او مَمْلُوْكِي
 پَاخِيْدَلَه

“*When love-making and love-accepting* CAME *between, authority and dependence* AROSE *and departed.*” Gúlistán.

214. When the verb has a radical, as well as the **ل** of the infinitive, as in **راغَلَل**, **تَلَل**, etc., one **ل** is generally rejected as redundant in the inflexions for the different tenses, with the exception of the third person singular and plural of a few, in which both are retained. In the third person masculine singular both **ل** are dropped.

EXAMPLE.

بَلْبَلان كاند چغار په باغ و راغ كښې د بهار كڼل پچمن مصطفى راغی

“*The nightingales sing both in garden and in meadow—*

‘*The flower of the parterre—the Chosen One*—HAS COME.*’” Kásim Alí, Afridí.

Sometimes both **ل**'s are retained in this, as well as in other tenses of the verb.

EXAMPLE.

یو نكړو په بل منكره كل عذاب شما په سر وه آخر راغله لي حاضرې
را ته و دريد ناصري

“*One was Nakir, the other Munkir—the whole torment was on my devoted head. At length* THEY CAME forth—they stood before me lookers-on.” Story of Jumjumah.

215. The third persons of the past tense of some verbs in which the letter **ت** precedes the sign of the infinitive, are somewhat irregular. In the third person singular they take a **و** before the **ت**, thus **ختل** to ascend, instead of becoming **وخت**, becomes **وخت**.

* A name of Muhammad.

EXAMPLE.

شهرزاده په لورڼه وُخوت نندارې ته دو رُخ سپاهيان لويده * د آس له شان

“The prince ASCENDED to a rising ground to obtain a view.

On both sides the warriors were falling from their steeds.” Bahrám Gúr.

For the plural, the وُ is changed into |, thus وُخوت becomes وُخَات. Sometimes however the past masculine plural is written وُخَاتِل. An example of وُخَات is contained in the following extract.†

پدا ديدن كښي آدم خان ځان او ناته ناموس او ننگك له خاطره وواته

“At this sight Adam Khán laid waste his heart, and all solicitude for name and fame WENT OUT of it.” Story of Adam Khán and Durkhání.

216. There are several compound verbs‡ both intransitive as well as transitive, such as پريوتل to fall, كشيوتل or كښيوتل to fall into, كښيناستل to sit, etc., which are formed by prefixing a preposition to a simple infinitive, the formation of the past tenses of which is difficult and requires some explanation. Instead of placing the وُ of the past tense (when expressed) before the word in its compound state, it is inserted after the preposition. Thus the past tense of the infinitive پريوتل

* This is another example of the masculine plural described at page 125.

† In this case the final letter is no longer quiescent but takes a (—) as in the example referred to.

‡ These compound verbs show in what manner some of the compound words in Pushto are formed. وتل means to go out, and with پري on him, &c. becomes پريوتل to fall. Again the same infinitive with the preposition كښي in, inside, &c. produces كښيوتل to become entangled.

instead of becoming *و پړیوت* is written *پړی ووت* and *کشپوتل* *کشی ووت*. In many recent manuscript works, and in some of older date also, one *و* is omitted in writing, and in conversation the sound of the second letter is scarcely perceptible. From this a great difficulty arises if the past tense be written or spoken without the second *و*, for then there is no difference between the past and the imperfect tense, and consequently there would be in some instances, a doubt regarding the meaning. Futtih Khán, Mírzá, who is one of the oldest Pushto authors we know of, always makes the difference between the past and the imperfect form, in which I have followed him : He says ;—

په اِختیار د صُحبت پړ لڼبه پړیوت دا نیم کړی خان ورو و تمام ته

“Of its own free will IT FELL into the flame of love—

This crude and imperfect one transported its soul to perfection.”

Futtih Khán, Mírzá.

Some of the best prose authors also make use of the second *و* to distinguish the past, as in this example :

چه خبر پړ نجاشي شه له تخت و لوید واشپي شه ابرهه له آس پړیوت
د مرغونو په خله کیوت

“When this news reached Najásí, he fell from his throne, and Abraha FELL DOWN from his horse into the birds’ mouths.” Babú Ján.*

Hamíd, Rahmán, Kásim Alí, and others, write the past tense of this class of verbs with one *و* only ; their meanings are however not to be mistaken.

The following are examples :

* This writer is said to have been a native of Káfiristán who after having been converted to Islámism again relapsed.

هُصَّبَت نُوهُ يَوْ تَدَرِ آسْمَانِي وَهْ چِه نَهَكاهِ خُما پَسِرَاوِ پِه مالِ پَرِيوتِ

“It was not love, it was a thunderbolt from the heavens,

That suddenly FELL on my head and my possessions.” Abd-ul-Hamíd.

كشيوتم نَ عشقِ پِه آدمِ خورو كَرْدَا بُونُو
نِه وِرَانْدِي تَلِي شَمِ نِه بِيَارْتِه كَرِيْزَانِ

“I FELL right INTO the man-devouring whirlpools of love :

Neither can I advance, nor am I able to run back.” Abd-ur-Rahmán.

217. Another form of the past tense of intransitive verbs remains to be noticed. Infinitives such as *ماتِدَل* to break, *پُتِيْدَل* to conceal, *تِيْرِيْدَل* to pass, etc. require the past tense of the auxiliary *شَوْل* to become, to be added after dropping the *يْدَل* of the infinitive. Thus *ماتِ شِه* broken, *پُتِ شِه* concealed, *تِيْرِ شِه* passed. The auxiliary as well as the adjective is subject to change in termination for gender and number.

EXAMPLES.

نِه ئِيِ پِه آوازِنَ جَدَائِيِ لَارَمِ بِيِ هوشِ
نِه پِه غُوْرُو كُوْنِرِ شَوْمِ لَكِهْ وَمِ هَسِيِ لَا بِيَايَمِ

“Neither did I go distracted at the rumour of being separated from her,

Nor did I BECOME DEAF—as I was, so indeed I now am.” Abd-ul-

Hamíd.

خُو كَالُوْنَ پِمَا تِيْرِ شُو چِه بَنْدِيِ وَمِ تا خَبَرِ خُما وَانْخِسْتِ پِه هِيْشِ شَانِ

“From the time I became a captive many years PASSED over me,

And thou didst not seek for any information regarding me.” Saif-ul-

Mulúk.

218. In all the inflexions of intransitive verbs the regular personal pronouns, *I, thou*, etc., may also be prefixed as in Persian. It is equally

as correct to say *راغلم زه* as *راغلم*, or *ته ولويدى* as *ولويدى*; but the affixed pronouns are indispensable as in the language above referred to, as well as in Arabic and Hebrew, to which in this particular Pushto bears a remarkable similarity.*

The Imperfect Tense *ماضى استمرار*.

219. This tense denotes some incomplete past action either near or remote. The imperfect of regular intransitives is obtained by dropping the prefixed *و* of the past; as,

له سرو هم هسي په ميرو غرونو خښتيدم
 چه بيله خدايي په بل څه مي نه وي مشغوليدل
 قياس وكره څه حال مي به وي په د سامت
 چه د نامردانو په طويلي كښي را بويه زغمل

“ I USED TO FLY to deserts and mountains from the society of men, that I might not be occupied save in the worship of God.

Only imagine what my state must be at this hour, that in a tether with brutes, I must conform to their society.” Gúlistán.

220. As in the past tense, the plural is formed by changing the different affixed personal pronouns to the plural form; and the third person masculine plural is the same as the simple infinitive.

The following are examples :

پهلوان هغو كاروانيان ولیدل چه همه واره سره په ځان لړزيدل او زړونه
 پهلاکت ئي ايښي وو

* The custom of affixing this class of pronouns, probably sprung from the Semitic languages. In Sindhi they are also much used, for a Sindhian can scarcely utter a sentence without prefixing them to nouns as well as verbs. They are also used in Pehlavi.

“The wrestler saw that the whole of the caravan WERE TREMBLING for their lives, and had resigned their hearts to destruction.” Gúlistán.

221. The same observations regarding the personal pronouns being sometimes affixed to the infinitive without dropping the ل as in the past tense described at page 124, paragraph 206, is equally applicable to the imperfect, except for the third person plural, which, as mentioned in the preceding paragraph remains unchanged. For the feminine ي or (—) is affixed to the masculine.

EXAMPLES.

شاه صَفْوَانِ پِه نَا اَمِيدِي شِه دَر غَمُونِ پَر دَو بَارَ رَاغَلِه چَنَدَانِ
بِيَا ئِي وَهْ وَهْ اَوَّلَه نِپُوهِدَلَم چِه بِه شِي دَا اِررِ شَمَا پَكُورِ رُونَانِ

“Through excess of sorrow King Saf’wán fell into despair,

And grief and affliction returned to him with increased force.

Again he said, in the first place I WAS NOT CONCEIVING for a moment,

That this fire would blaze up in my dwelling.” Saif-ul-Mulúk.

حَكَّة شَوَه تَر زَنَكَاَنَه پِه وَيِنُوغَرَقُ چِه ئِي زَرَكِه سَمِيدَلَه پِه يَانِ

“The Chikor* for this reason is sunk up to the knee in blood,

That SHE WAS WONT TO VIE with her in walking.” Abd-ul-Hamíd.

222. As I have already remarked at page 130, paragraph 216, the imperfect tenses of those verbs which do not take the prefixed و in the past, or drop it at times as redundant, are in nine cases out of ten, written precisely the same as the past; and the signification in many instances, is only to be discovered from the context. In conversation too, the dif-

* The Bartavelle or Greek partridge (Perdix chukar.) It is found in great numbers in the hills, north of Pesháwar. It has red legs, and is much larger than the common bird.

ference is scarcely perceptible, and it is only from practice in the language that the difficulty is to be overcome.

EXAMPLES.

ټول چه د له ما سره کړي و اوس د رضا ده چه مات ئي کړزه پوهيدم
 چه په نن زمانه وفا هغه دارو ده چه په دوکان کش د عطار روزگار
 موندنه نشي

“The agreement that thou hadst made with me, thou now desirest to break. I WAS THINKING that in the present day, fidelity is a medicine which is not to be found in the shop of the druggist of the world.” Æ’yar Dánish.*

غه صورت چه پنظر کس د چا کنيوت †
 په کاته به ئي مبتلا شوه مچنوبان

“When this picture USED TO FALL under people’s observation,

They were wont to be drawn towards it, as if fascinated on viewing it.”

Saif-ul-Mulúk.

223. The third person singular and plural of this, as well as of the other past tenses, is alone subject to change in termination to agree with a feminine governing noun, whatever be the class of verb, regular, irre-

* I here give the original Persian from the Anwár-i-Sohilí of which the above is a translation, as there might be a doubt respecting this tense and the past. The translator is said to be Khushál Khaṭṭak one of the most celebrated Pushto authors.

دروفاجي عهد کاهلي مينمايي و در ايجاز وعده دفع مي انديشي و من
 ميدانستم که وفا دارو ئي است که در طبلة عطار روزگار يافت نشود

† See کشيوتم or کنيوتم in the couplet at page 132, paragraph 216, which is written in the same manner as the above word, although the first person singular of the past tense of the same verb.

gular, or defective, and will not require a separate explanation, as it has been already referred to at paragraph 205. I shall however give a few extracts as examples.

پاس په عرش بانډ غوغا نار سور شو ملايكت هم په آسمانون بريدنه پر
زلزله في د قيامت نشان پيدا شه

“*In the highest heaven a clamour, noises and vociferations arose. The angels in the heavens even WERE WAILING. From the shock produced by his fall, the sign of the day of judgment was produced.*” Hasan and Husain.

په بړيا راغله تر کوره پس في وه وته سر توره
سر کردانه سرزیدله له فراق زنگیدله

“*In tears she came to the house, and went out after him with her head bare.*

SHE WAS WONT TO WANDER about in great distress, and on account of separation, USED TO REEL and STAGGER.” Tawallud Námeh.

وزیر و دوه کوترجي په یوه جال کبني آستیدلي د یوه نوم بازنده وه د
بلي نوازنده

“*The Wuzír said—‘Two pigeons WERE DWELLING in the same nest. The name of one was Bázindah,* the other Nawázindah.’†* Æ’yár Dánish.

چه في سترکي د دنیا په خزانو نه مردل
اوس په سترکو کبني سر وينی روان لکه باران شو

* Player.

† Flatterer.

“From the eyes of those which USED NOT TO BECOME SATIATED with the treasuries of the world,

The red tears of blood have now flowed like rain.” Babú Ján.

224. The following extract contains an example of the imperfect tense formed according to the rules I have already explained for the past at paragraph 209, as being easily mistaken for the third person feminine singular, being written in the same manner, but slightly different in sound.

په برېي د يذيدانو خدايي راضي شه د فلك د ورون كچ و تاویده
خيلخانه ئي په ژړا شوله زخوره له چشمانو ئي روون بهيدن

“God became pleased at the victory of the Yezídís, and distorted the revolutions of destiny. His (Husain’s) family was becoming sadly afflicted through anguish, and rivers of tears WERE FLOWING from their eyes.” History of Hasan and Husain.

225. Although the class of imperfect verbs such as ماتيدل, دكيدل, ماتيدل, تيريدل, پاتكيدل, etc. have no regular past tense, and require the past of شول to become, to form it, they have a regular imperfect as other verbs.

EXAMPLES.

شهزاده كه دال تر سر لاند نور شملاست نور په زړه ئي دا خطره تيريدله

“The prince placed his shield under his head and then stretched himself on the ground,

After which, this thought WAS PASSING in his mind.” Bahrám Gúr.

پهم و هوبنياري زيات له حد هغه لرل هم دا شان د هلك والي په وقت
نبناني د لوئي د نغه په وچولي خركنديدي

“ *Understanding and intelligence he possessed beyond bounds. In the same manner in his child-hood the signs of his future greatness, USED TO BE APPARENT on his forehead.*” Gúlistán.

226. Another form of this tense is obtained by prefixing the particle به to the past. It implies continuity and habitude, as will be seen from the examples.

هَغْدَ غَمِ چِه مِي نَ يَارِ وَهْ كِه هَرِ خُورَا بَانِدِ بَارِ وَهْ
 لِيُونِيْ كِه چَا بَلَّامِ زِهْ بَدِ خُونِهْ كَرَزِيْدَنِمِ

“ *That grief which I bore on account of my beloved, although a load upon me,*

And notwithstanding some used to call me mad, yet I WAS WONT TO ROAM in happiness.” Yúsuf and Zulíkha.

دُورِيْ بِهْ رَائِيْ عَمَلُونِ خُمُورِ دَا وَوِچِهْ آذَانِ مَوْ بِهْ تَرِ غُورِ شِهْ نُورِ بِهْ پَاخِينِ وَ
 وَ اَوْدَسِ تِهْ پِهْ نُورِ خُشِهْ بِهْ مَشْغُولِ نِهْ وَوِ

“ *They will say, these were our practices, that when the summons to prayer reached our ears, we USED TO ARISE to perform our ablutions, and USED not TO BE occupied in any thing else.*” Fawá'id-ush-Sharri'æa.

هَغُوْ بِهْ وَالْوَتِيْ بِيْ دَرَنَكِهْ خَلُورِ سَوَهْ فَرَسَمَكِهْ
 هَرِ فَرَسَنَكِ وَهْ دِرِ دِرِ كِرَوَهْ آهْ فَرِيَادِ لِهْ هَغْدَ كِرَوَهْ

“ *They WERE WONT TO FLY without stopping four hundred leagues ; Each league was six miles : oh ! me, what a crew.*” Story of King Jumjumah.

نَ مَجْنُونِ پِهْ خَيْرِ وَحْشِيْ بِهْ كَرَزِيْدَلِيْ
 نَ لِيْلِيْ طَلَبِ مُدَامِ پِهْ بِيَابَانِ كَرِيْ

“ *Like unto Majnún THOU WERT USED TO WANDER about wildly,
Ever making enquiries after Laylá in deserts and in wilds.*” Kasim
Alí, Afrídí.

227. It will be necessary here to notice the great imperfection and irregularity of some Pushto verbs of which راغلك is a specimen. The real infinitive appears to be غلك to which the class of pronouns described at page 59, paragraphs 126—128, are prefixed. Thus راغلك literally means *to come to me or us*; دَرغلك *to come to thee or you*, and وَرغلك *to come to him, her, it, or them*; راغلك however appears to be the common form of the verb to come, for دَر and وَر are used with it, دَر ته راغلم *I came to thee or you*; وَر ته راغلو *we come to him or them*; but not را with دَرغلك or وَرغلك.

228. راټلك is also another infinitive *to come*, but its principal use is to form the actor, imperfect, and conditional tenses of راغلك in which the latter is deficient. What is most surprizing, and I imagine not to be found in the grammatical structure of any other language, is, that the proper past tense of راټلك conveys no preterite signification, and is only used as the imperfect of راغلك - دَرټلك of دَرغلك and وَرټلك of وَرغلك. Several tenses in which both infinitives are defective, are obtained by prefixing دَر, وَر to some of the tenses of the auxiliary شول *to become*, and will be explained under their respective heads. An example is contained in the following.

جبرائیل وِ یا رسول الله خُما نَ زمکي دا ورسټي دیدن شه چه خُما مقصود
خو ته وي چه راټلم اوس چه ته له دُنیا نرومي نورمي نيمت ن راتلوندي

“ *Jabrá'il said, ' O prophet of God! my last sight of the earth is taken,
because thou wert the object of my desire when I USED TO COME. Now*

that thou departest from this world, I have no intention of coming again.' ”

Fawá'id-ush-Sharrí'æa.

229. تَلَّى when used without the pronominal affixes signifies *to go*, but it is also imperfect and has merely a past participle, agent, and imperfect tense. Examples of the masculine and feminine form of the imperfect tense of this verb are contained in the following extracts.

يَكُ تَنْهَا بِه لَارِ تَهْ حُوكَ يُي مَلْ نَه وَهْ
صَد رَحَمَتْ شَه پَدَا شَان حُوان سَتَكِينِ

“ All alone he WAS GOING along the road—no one was with him :

A hundred praises on such a brave and bold-hearted youth.” Bahrám

Gúr.

اَمَّا شَرْمُ فِي مَانِعِ شَه بِه تَشْ أَهِي نَوْرَه قَانِعِ شَوَه
رَا زِي پُتْ سَاتَه نَ مِينِي كَه يُي تَلِي لَه سَتَرْكُو وَيْنِي

“ Nevertheless modesty became an obstacle, and with empty sighs she contented herself.

The secret of love she was wont to keep concealed, although from her eyes bloody tears USED TO FLOW.” Yúsuf and Zúlíkha.

THE COMPOUND PAST TENSES.

230. The principal use of the past or perfect participle is in the formation of the compound tenses, and as I have already given such a lengthened explanation of the former, little remains to be noticed regarding the latter, which are obtained from them by the addition of the auxiliary verbs, or رَوَابِطِ زَمَانِي (*rawábit-i-zamání*), as they are termed by the Arabian grammarians. It will be necessary however to treat of them separately.

The Perfect Tense ماضي قَرِيب (mazi karib.)

231. The perfect tenses are formed by the addition of the present tense of the auxiliary *to be*, to the past or perfect participles described at page 109, and like the latter are of three different classes.

232. There is such a slight difference between the two first classes—the retention or rejection of the ل of the infinitive—that I shall give examples of them indiscriminately, as both end in ي, and the terminating letter is alone subject to change for gender and number. Examples of the masculine singular and plural will be found in the following extracts.

چه وقت ن صُبْحَدَم شه په پرواز راغله مټرِد په مصلحت کنې چه څه
کرم بيارته ځم که په عزم جزم چه وټلي يم طريق ن سيل ن تماشا واځلم

“*When the morning dawned and it was time to take wing, perplexed and irresolute in counsel, he began saying—‘What shall I do? shall I return, or with the purposed intention for which I HAVE COME OUT, should I take the road of amusement and recreation?’*” Æ’yâr Dánish of Khushál Khan.

هږه چار چه تر وقت تیره شي عنقا شي
عنقا نه دي پدام نبتي ن هيچا

“*That thing, the time for acquiring which may have passed away, becometh the Phœnix of one’s desires ;*

But the immortal bird as yet HATH not BEEN CAUGHT in any one’s net.”
Abd-ur-Rahmán.

233. The participle must agree with the auxiliary in gender in the formation of the feminine form of this tense.

EXAMPLES.

دا و با ده لَرِيدَلِ په هَر كور په هَر دَرَك
مي بايډ چه پنا دام كښي نكا پَرَك مُرغ زِيرَك

“*This pestilence (fate) HATH REACHED every house and every quarter.*”

It is necessary that in this net the prudent bird should not flutter.”

Abd-ul-Hamíd.

د ده د ښو خبرو آوازه په مَلَكُونو تَلِ ده او د ده د اِنشَا رُقعه لَك د
قبالي يا د تَمَسَك په دو د هر خُوك سره ئي عزيز كښي

“*The sound of his charming words HATH GONE OUT into every land ; and a piece of his composition is held as precious as a bond, as valuable as a note of hand.*” Preface to the *Gúlistán*.

234. The plural form of the past participle being the same for both genders, the only difference in the masculine and feminine of this tense is in the auxiliaries ; thus,

تاسُولره ننوات راغلي يو يو سَبَب ساز كړي چه دُرْخاني مَخ را ته
خُر كند كړي

“*WE HAVE COME to you for assistance, therefore make some such excuse, that Durkhání may show her face to us.*” *Adam Khán and Durkhání.*

ستا پستركو دي پَردي د غفلت پَردي كڼره يار په مَخ نيولي پلُوندي

“*The curtains of carelessness and inadvertency must HAVE FALLEN on thy eyes,*

If not so, the beloved has not drawn her veil over her face.” *Abd-ul-Hamíd.*

235. Properly speaking the auxiliary should immediately follow the participle, but it often precedes it, or follows it after several intervening words; as will be seen from the following examples.

چه ن ده ن عدل نمر دي پرېوه تلي توره شپه ن ظلم وخته ملك تور شه

“Since the bright luminary of thy equity and justice HATH SET,

The black night of oppression hath set in, and filled the land with darkness.” Abd-ul-Hamíd.

ن دي مست شها زلف تار پتار دي غوريد لي لك سيوري پر رخسار دي

“The curls of this wanton sweetheart are hanging in disorder—

A shadow HAS OVERSPREAD her lovely check.” Futtih Khán, Mírzá.

236. Like their Persian neighbours, some of the best Afghán authors are fond of using the past participle for the perfect and pluperfect tenses, to connect the members of the sentence, and suspend the sense, both in prose as well as in poetry.

EXAMPLE.

چه شما بندگان ته وگوري له هوا دي كرد وهلي پریشان حال په
خواري شما کور لره راغلي طلبدار م ن رضا دي اميدوار م ن رحمت
دي خاصه ما لره راغلي

“Shouldst thou look towards my servants, THEY (have) COME to my house in a state of affliction and distress—covered with dust from the blowing of the winds—searchers after my will—seekers of my mercy—THEY (have) COME solely on my account.” Fawá'id-ush-Sharí'æa.

237. The following are a few examples both masculine and feminine of the perfect tense obtained from the third class of the past participles of verbs, which are either imperfect, irregular, or have a preposition prefixed.

EXAMPLES.

هَيْحَ پَه سَتْرَكُو نَه وَيْنَم دَا خَيْلِ صُورَتِ چَه كُوم دِي
دُوبَ تَر هَسِي حَدَه پَه اَنوَارِ يَم سَتَا دَ مَخ

With my eyes I behold nothing of my own form or figure, as to what it is ;

To this degree HAVE I SUNK in the light of thy countenance.” Abd-ur-Rahmán.

دُوبَه زَه پَه اَنْدِينَنَه يَم چَه يَم وَيْنَه كِه اَوَدَه يَم
دَا پَه خُوب كَبْنِي وَصَالِ وَيْنَم دَا يَارِ كَبْنَلِي جَمَالِ وَيْنَم

“ I HAVE SUNK into doubt and perplexity as to whether I AM AWAKE or whether I AM ASLEEP.—

Do I see the fulfilment of my desires, and the exceeding beauty of my beloved, merely in a dream? ” Yúsus and Zulíkhá.

چَا بَه وَيِ چَه دَا پِيرِيَانِ دِي نَاسْتِ دَ دِي پَه بَنْكَلِي خَانِ دِي
چَه پِيرِيَا پَه هَر چَا كَبْنِيْمِي نُوْر لَه خَلْقَه نَهَا كَبْنِيْمِي

“ Some were saying, ‘ this is caused by demons who HAVE SEATED themselves on this fair one’s spirit.

When a fiend takes possession of any one, he then sits alone, and apart from others.’ ” Yúsus and Zulíkhá.

كِه دِ مَخ پَه زَلْفُو پُتِ دِي بَاكُ ئِي نَشْتَه
دَ حَيَاتِ اَوْبَه هُم پُتِ پَه تُوْر تَمِ دِي

“ If thy face IS CONCEALED with curls, there is no cause of apprehension ;

The waters of immortality even ARE CONCEALED in total darkness.”

Abdur-Rahmán.

The Pluperfect Tense ماضي بعيد.

238. The pluperfect tense is formed in the same manner as the perfect from the three classes of the past participle, to which is affixed the past tense of the auxiliary to be. It is subject to the same changes in termination for gender and number, as the preceding tense.

239. Examples of the singular masculine and feminine.

هغه ځايي يوه هډو کي وه کوره پروت ن کم زمان وه
 زړيدلي وه کهنه وه ن کوم عصر ډيرينه وه

“In that place there was a bone—see in what period it had fallen!

IT HAD BECOME ROTTEN too, and old—of what former age was it?”

Story of king Jumjumah.

يوزنگي ن پادشاه لور و ته وه تلي ن ملوک صغت ئي و کر په ډير شان

“A negro HAD COME before the monarch's daughter,

And he extolled Mulúk in numerous ways.” Saif-ul-Mulúk.

حليمه وه چرته تل پدوست نه وه پوهيدل
 چا خبره كره له حضرت پناړو شوه له هيبت

“Halemah* HAD GONE OUT somewhere, and had not been apprised concerning the prophet.

Some one gave her information concerning him, and through dread on his account she uttered loud cries.” Tawallud Námeh.

يوه ورځ په تخت ن پاس خوشحال ناست وم بي وسواس تبې لاند كرم
 تب جن شوم سست اندام كاهل تن شوم

* The name of Muhammad's nurse.

“One day I HAD SAT down on the throne quite happy, and without the least apprehension :

The heat wholly overpowered me, and I became feverish—my body weak and languid.” Story of Jumjumah.

زه تنها په تخت پرته وم د فراغت په خوب اوده وم چه ناکاه دي
غلام نا سپاس نمک حرام کینو لاس شما په خان لب شما په زنجندان
بیا ئي ورو شما په بند کت کینو ناپسند

“Alone I HAD LAIN DOWN on the couch—I HAD FALLEN ASLEEP in tranquillity and repose.

Suddenly this disagreeable and ungrateful slave, placed his hand on my person—his lip on my chin ;

And then his odious fingers on the fastening of my dress.” Yúsus and Zulikhá.

240. Examples of the plural.

لس ایلیچیان د هر دیار ورو چه راغلی وار په وار ورو
پلار ئي واره سرفراز کره میلمانه ئي په اعزاز کره

“There were ten envoys from each country, who HAD ARRIVED from time to time.

Her father treated them with distinction—he feasted them with magnificence.” Yúsus and Zulikhá.

د و غه شپه چه تاسو وې دل راغلی * په بېنتن دي شما په حال پریشان
ستا جمال را باند هسي اثر و کر چه دنن زره م سوخي هر زمان

* The masculine and feminine Plural the same.

"He said the night YOU HAD COME here to enquire after this my melancholy state,

Thy beauty affected me so much, that my very heart's core burns eternally." Saif-ul-Mulúk and Badrí Jamál.

هغه چه په مینز کښي څای نیولي وه پښي د هغو په شهت کښي نښتي و
 او چه ئي وغوښت چه والوزي و زرون ئي په شهت کښي ککر شو په دام
 د مرگ کښي پړیوتل

"The feet of those who had taken up a place in the midst, HAD STUCK FAST in the honey, and when they wanted to fly away, their wings also became smeared with it, and they fell into the net of destruction and perdition." Æ'yár Dánish.

د زړه راز ئي خپل خپل و هوریتنه ناهت وو
 نور ئي زیښل دارو خوازه لب شکر لبان

"THEY HAD SAT DOWN there, and were relating the secrets of their hearts to each other :

Then these sugar-lipped ones were sucking each other's honied lips." Saif-ul-Mulúk and Badrí Jamál.

دغه سراي په دیوالون رینمین پړي
 بان پړتي ښي جوړ و شان در شان

"Around the walls of the palace there were silken lines,

And on them HAD FALLEN splendid dresses of all sorts and kinds."

Saif-ul-Mulúk.

241. As I have already remarked respecting the use of the past participle for the perfect tense by some of the best Pushto writers, they are in the same manner partial to the use of the same participle for the pluperfect, the auxiliary being understood.

The following extract is an example :

ن نور د مُحَمَّدَ دِي حَلِيدَكِي پَر كَلِي جِهَان دِي غَوْرِي دَلِي
 دَ عَدَم يَوَه توره شپه وه دِي لَكْ نَمَر پَر رَاخْتَلِي

“ *N. is the splendour of Muhammad which has shone and which has been diffused on the whole world.*

It was the dark night of chaos and inexistence when he like a sun HAD ARISEN in it.” Ahmed Sháh, Abdálí.

The Doubtful Past Tense مَانِي تَشْكِيك

242. This tense is also formed from the different past participles by the addition of the aorist tense of the auxiliary, *to be*, which is not subject to change in termination for gender and number—the participle being alone affected.

چه له غرونو پريوتلي وي بيا پاڅي پاڅيدني نشي له زرونو پريوتلي

“ *He who MAY HAVE FALLEN from mountains again ariseth,*

But he cannot arise again who may have dropped from hearts.” Abdur-Rahmán.

اتم دا سري چه مرتبه ئي دُبَمَن لَتَوَلِ او په دِي باندِ وُراندِ شوي هغه
 مرتبي ته رسيدني وي او بان شاه هُم وِر سَرَه جور شوي خَبَرَه ئي آوري

“ *The eighth is that man whose rank and employment an enemy may have sought, and having outstripped him, MAY HAVE ATTAINED that office and gained the confidence of the sovereign who giveth ear to his tales.*”

Æ'yár Dánish of Khúshhál Khán, Khaṭṭak.

په مُرْدَه چه لا وُمرِي شپه تَبَرَه نه وي دا سُنْت دِي چه خيراتِ دِ پَسِ وُكا

“ *Before the first night as yet MAY HAVE PASSED over a dead person,*

It is a regulated institution that alms should be given on his account."

Fawá'id-ush-Sharrí'æa.

243. Examples of the Plural.

هغه چار پايي چه اكثر كال په خپل كور كښي وي ساتلي او په صحرا
خريدلي نه وي په هغه كښي زكوة نشته

"The cattle which for the most part of the year may have been kept in thy own house, and MAY NOT HAVE GRAZED in the wilds, there is no portion of alms to be given on their account." Fawá'id-ush-Sharrí'æa.

ن هغو په لوري سترگي وي ختلي چه په لاس ئي سر سايه وي يا زكوة

"Their eyes WILL HAVE BECOME RAISED towards the road of those, Who may have in their hands charitable gifts and alms." Abd-ur-Rahmán.

لک مَسْت پړانگان ن غر په سر ولاړ وي
پر هاتي ولاړ دا هسي مهوتيان ستا

"In the same way as ravenous tigers MAY HAVE TAKEN THEIR STAND on the mountain top,

So thy elephant drivers are standing on thy elephants." Ahmed Sháh, Abdáli.

The above examples will suffice for this class of the doubtful past tense, as the different past participles from which it is obtained are alone subject to change for gender and number, the auxiliary remaining the same throughout.

244. There is however another form of this tense obtained by adding the 2nd future tense of the auxiliary, *to be*, to the different past participles.

The following extracts are examples :

په قَهَقَهه به خنډيدلې وي که نه وي

ن زړه غم به ئي غلبدلې وي که نه وي

فراغت به پسندلې وي که نه وي

چا به حال تر پښتيدلې وي که نه وي

“ She MAY HAVE LAUGHED heartily, or MAY not,

The heart's grief MAY HAVE BECOME DISTURBED, or MAY not.

She MAY HAVE CHOSEN tranquillity and ease, or MAY not.

Some one MAY HAVE ENQUIRED about the matter, or MAY not.” Abd-

ul-Hamíd.

سکوره ناست به وي خپه په خينو خرو کښي
که به پروت وي لک لعل په ابرو کښي

“ See! he MAY HAVE BECOME SEATED aggrieved amongst some asses,

Or MAY HAVE FALLEN like a ruby amongst dust and ashes.” Abd-ul-

Hamíd.

خدايي د وړک کره ن ناسوت مچ

خوله به پات نه وي ستا له مچ

“ May God confound thee thou fly of human nature,

For no mouth MAY HAVE BEEN LEFT free of thy kiss.” Ahmed Sháh,

Abdálí.

The Past Conditional Tense ماضي شرطيه.

245. The past conditional or optative tense of the Pushto verbs is obtained by subjoining the imperfect of the auxiliary, *to be*, to the past

participle, with which a conditional conjunction or adverb of wishing must either be expressed or understood in the same sentence.

246. The auxiliary remains unchanged throughout this tense, and the past participle is alone subject to change in termination for gender and number, therefore a few examples will suffice, as they have been already explained at length.

EXAMPLES.

كشكي زه زوړل نه واي په جهان راغل نه واي
چه مي نه ليدلي غمونه همنبره ظلم ز ستمون

“*Would that I had never been born! that I HAD NEVER COME into this world!*

That I had never seen grief, nor experienced this amount of tyranny and oppression.” Yúsuf and Zulíkhá.

دي په ژړا شه هم له خلق ئي كله كره چه كه زوي شما مړ وي نيم
اهل بلخ به شما عذر خواهي كره

“*He became greatly aggrieved, and he also complained against the folks; saying—‘IF my son HAD DIED, half the people of Balkh would have condoled with me.’* Fawá'id-ush-Sharrí'æa.

247. With a conditional conjunction or adverb of wishing either expressed or understood, the second person singular of the imperfect tense of verbs also conveys a conditional or optative signification, similar to the preceding, but it is alone used for all six inflexions.

The following are examples.

نادان لره بهتر له خاموشي نشته كه په د مصلحت پوهيدلي نادان
به نه وه

“For a fool there is nothing better than silence : WERE HE AWARE OF this counsel, he would not be a fool.” Gúlistán.

زَهْ بَهْ نَهْ رُمْ هُنْبِرَهْ دُوبْ پَهْ غَمْ كِنِي تَلْكَي
كَهْ مِي لَبْرُ دِير وَ زَهْ تَهْ تَلْكَي وَعْظْ

“I HAD NOT SUNK to this degree in grief and affliction,
IF admonition HAD GONE more or less into my heart.” Abd-ul-Hamíd.

كَهْ ئِي لَاسْ نَ خَدَايِ پَهْ چَارْ رَسِيْنَ لَايِ
بِي مَقْصُوبْ بَهْ پَهْ يَوْمَ نَهْ سَهِيْدَلْ خُوكْ

“COULD the hand of any one ACCOMPLISH the works of the Almighty,
No one would suffer a moment to pass without obtaining his own
desires.” Abd-ur-Rahmán.

248. The second form of the imperfect tense obtained from the simple past by prefixing the particle *بِه* as already described at page 138, paragraph 226, is also much used in the construction of the past conditional tense, as will be seen from the following example.

پَهْ هَرْ لُورِي چَهْ تَبْتِيْدَهْ كَانِرِي پَرِ زُورِيْدَهْ
كَهْ بَهْ وَخَاْتَهْ پَرِ غُرُونْ پَرِ پَسِي بَهْ وَوْ مَرِغُونْ

“By whatever road they were fleeing, the stones were raining on them.
IF THEY ASCENDED the mountains the dread birds followed them.”

Tawallud Námeh.

249. Sometimes the condition is expressed by the simple imperfect and the consequence by the second form of the imperfect above alluded to.

EXAMPLE.

د تن کور مي به لرغون وۀ ميني سوي که مي نه راتلي ژړا په حمايت

“ *Ere this, love WOULD HAVE BURNT down the house of my body,
HAD not tears COME to my assistance.*” Abd-ul-Hamíd.

250. The simple past tense is often used in a hypothetical sense, and the consequence by the second future tense ; as,

کافران به د کتار مسلمانان شي که رقيب مي په ژړا و ترسين

“ *The Kattar Kafirs WILL BECOME converts to Islam,*

If the guardian (of the beloved) IS SOFTENED by my tears.” Abd-ul-Hamíd.

Ahmed Shah also writes,

د همت توره به وا خلم که امان راغي له پټ

“ *I WILL SEIZE the sword of courage and resolution,*

If grace and mercy come from that which is hidden.”

251. Of the two forms of the conditional just explained, that obtained from the imperfect tense, for which the past tense of the auxiliary *to be* is used, with the particle *به* prefixed, is alone subject to change in termination for gender and number.

The Present Tense صيغۀ حال.

252. There being fourteen classes of intransitive verbs, including the perfect and imperfect, the present tense of each is formed in a different manner, by altering, rejecting, or adding other letters after dropping the *ل* of the infinitive, and affixing the necessary pronouns.

253. Class 1st is formed by rejecting the *ل* of the infinitive, and changing the last radical letter for another ; as *رغيدل* to recover

(health), رَغِيرِي, الوَتَل to fly, الوَزِي, نَبْتَل to become ensnared, نَبْلِي
پوهيرِي to know, etc.

نه سَرِي وَر خِينِي مَرِي نه تَر رَغِيرِي
خداي دِ خُوك دَ عَشَق به رَنخ مَبْتَلَا نه كه

“Man neither dies on account of it, nor RECOVERS from it :

May the Almighty not afflict any one with the pain of love !” Abd-
ul-Hamíd.

بُلْبُل نه دي دا چه الوَزِي په كَلُو سَتَا په لوري دي الوَتَلِي حَمَا رُوح

“This is not the nightingale which FLIETH around the rose,

It is my soul which hath flown towards thee.” Abd-ur-Rahmán.

رُسْتَمَان دَ صَبْر زُهْد لَكَه وَرُوكِي نَمَه وَوَزِي په خِلْوَت دَ عَشَق له خَرَبَ

“The Rustáms of patience and abstinence like little children,

TAKE SHELTER in privacy from the deep gash of love.” Abd-ul-Hamíd.

خُوك پيران خُوك مُرِيدَان شُورَل خُلُق لِي كَر لَوْم خَلَق لِي كَر كَمَرَاه
عامي خَلَق لَكَه مَرغِي پَكْنِي نَبْلِي

“Some became prophets, and some became disciples, but they made a
gentle disposition and good qualities a net. They led particular persons
astray, and the public became entangled in the net like birds.” Makhzan
Afghání.

په بَنده كُي په دَرِيَا خُولِي بهِيرِي تَر غَرَمِي نه سَتَرِيدِم په قَلْبِه

“In the worship of God, the sweat FLOWS like a river,

But I TIRE not by mid-day with ploughing the land.” Kásim Alí,

Afrídí.

سَرَزَرِ هَسِي رَا تَه وَه وَ خَه پوهيږي چه دا كنده بوي د خه دي اصحاب
 ورتَه وَه وَ نه پوهيږو چه دا كنده بوي د خه دي

“The Prophet said to us—‘Do YOU KNOW what this stinking smell is occasioned by?’ The Companions of the Prophet said unto him. ‘We do not KNOW what this impure smell is produced from.’” Fawá'id-ush-Sharri'æa.

254. The present tense of the verbs of the 2nd class is formed by dropping the ل of the infinitive, and rejecting the two last radical letters; as in زغليدل *to run*, and اوريدل *to rain*.

EXAMPLES.

د معني قوت مي هسي مدن بيا مند
 په يوه نفس له قاف تر قاف زغلم

“I obtained such assistance from the faculty of speculation, That in one breath I RUN from Kaf to Kaf—from one end of the world to the other.” Futtih Khán, Mirzá.

كه همه عمر باران ور باند اورجي خص به كلل د پيغمبر نشي هرگز

“Though rain FALLETH on the thistle for an age, It will never become a violet.”* Abd-ur-Rahmán.

255. The verbs of the 3rd class, reject the ل of the infinitive, and the three last letters in forming the present tense; as كنيستل *to sit*.

باز وَه وَ چه يو آواز و كا په پرواز راشم په لاس ئي كشيڼم چرك
 وه وړشتيا وايي

“The hawk said ‘when he calls out to me, I return from my flight, and

* The violet is called at times the Gúl-i-Paighambar, or the Prophet's flower.

I SIT on his hand.' The cock answered, 'you speak truly.'” Æ'yár Dánish of Khushhál Khán, Khaṭṭak.

256. The verbs which constitute the fourth class are few in number. They reject the ل of the infinitive and the last radical letter altogether in forming the present tense, and the first vowel which is long, is lost by elision ; as in چاودل to crack, or split.

EXAMPLE.

نَ نَبَايَسْت مَخِي لِي نَشْتَه وَر تَه چَوِي مِين زَرُون

“ She has no equal in loveliness,

On her account loving hearts BREAK.” Ahmed Sháh, Abdálí.

257. The 5th class of verbs drop the ل of the infinitive and the last radical letter for two others in forming the present ; as ختل to ascend.

The following is an example :

له خامي جوش و خروش خيبري له ديكه
لي ن زره په مرك كواهي عيانه زبه

“ Through crudity and rawness, ebullition and agitation ARISING from the pot—

Of the heart's death the manifest tongue giveth evidence.” Abd-ul-Hamíd.

258. The 6th class merely rejects the ل of the infinitive, without altering the other letters ; as مرل to die.

نَ وصال په چشمه مرم رچي شونډي ن هجران ن انديښنوله تاب تپ

“ At the fountain of attainment of desire, I DIE with lips parched,

From the burning inflammation of the anxiety of separation.” Abd-ul-Hamíd.

259. The 7th class of verbs adds another letter after dropping the ل of the infinitive for the present tense as in سَوَل to burn.

EXAMPLE.

چه مُلُوكُ نَ مُحَمَّدَت په اور سَوَزِي دُوباره په بڼه نغا شه ورته كويان

“On becoming aware that Mulúk BURNETH in the fire of love,

He again began to speak his thanks and congratulations to him.”

Saif-ul-Mulúk, and Badrí Jamál.

260. Class 8th drops the ل of the infinitive and afterwards rejects the two last letters, and lengthens the first syllable from (—) to | in the present; as غَپَدَل to bark, زَنگَيدَل to swing.

EXAMPLE.

سره په وينون سروكلو په خير زانگي
هزار زرون ستان زلغو په هر خم كښي

“Red with blood like unto red roses SWING

A thousand hearts in every bend and twist of thy ringlets.” Abd-ur-Rahmán.

261. The verbs of the remaining six classes are all imperfect, and only two—the 9th and 11th classes—have any present tense: the remainder take the present of some other verb to supply the deficiency.

262. The present tense of verbs of the 9th class is formed in a similar manner to that of the verbs of the 1st class, by dropping the ل of the infinitive and substituting another letter for the last radical one; as in مَاتِيدَل to break, پَاتِيدَل to remain, تِيرِيدَل to pass away, etc.

EXAMPLE.

شپړون عمر چه تيريدري د ريغ د ريغ لکه اوبه هسي بهيردي د ريغ د ريغ

“*Alas for pleasant life that PASSETH away thus !*

Like water it glideth along, alas ! alas !” Ahmed Sháh, Abdálí.

زغابنتل *to run*, which is of the 10th class has no present tense, but uses the present of زغليدل which bears the same signification, and has been already described under the 2nd class, to which it belongs.

263. Verbs of the 11th class form the present tense in a similar manner to those of the 6th, by the mere rejection of the ل of the infinitive, and adding the different affixed pronouns ; as in درومل *to go*.

EXAMPLE.

هیشخ به خان نه پوهیده چه چرته درومو
نه ئی زده ووچه کوم ملک دی کوم مکان

“*We knew nothing whatever respecting ourselves, as to where WE GO, Neither did we (then) understand what country it is or what place.*”

Saif-ul-Mulúk, and Badrí Jamál.

264. لامل *to go*, which constitutes the 12th class in itself, has no present tense, and uses that of تلل *to go or depart*, which belongs to the following class.

265. The infinitive تلل *to go or depart*, which constitutes this 13th class, is one of the most irregular verbs in the Pushto language. It uses خ as the present tense, which belongs to some unknown root.

EXAMPLE.

شهزاده و آس نیزه راته حاضر کری یارانو
چین ته خم را ته ډیر دی منزلون

“*The Prince said—‘ Make ready my horse and spear, oh friends.’*

For I go to China—I have very many stages before me.” Bahrám Gúr.

266. **راغلكل** *to come*, constitutes the 14th class of the intransitive verbs, and is similar to the preceding. The prefixed **را** is sometimes changed for **در** and **ور** the significations of which have been given in Chapter IV. It has no present tense of its own, and uses that of **تلل** with the prefixed pronouns already referred to.

The following is an example :

بیا آواز شه چه ابراهیم خلیل راڅین
 نَ امام حسین په مرک پوزه غمکین
 هم بی بی سائره راڅي آخته له ویره
 نَ امام حسین په مرک پوزه زهیره

“Again a sound came, that, Ibrahím the friend of God COMETH,

Aggrieved in heart on account of Imám Husain's death.

Lady Sá'irah too cometh afflicted and sorrowful,

Disconsolate on account of Imám Husain's death.” Muhammad

Hanífah.

267. In works on divinity, and other religious writings **ن** or **نه** is very generally affixed to the third person singular and plural, masculine and feminine, of the present tense, as in the first line of the example just given. It is also added to the Aorist, Future, Imperative, and the Past, and will be found explained under those heads.

The Aorist Tense مضارع.

268. Properly speaking the present tense is formed from the aorist by rejecting the prefixed **و** of the latter, which constitutes the only difference between them, therefore it will not be necessary to give separate examples of each of the fourteen classes of the intransitive verbs, but

merely to point out any peculiarities that may exist, and exceptions to general rules.

The following are examples :

لکه و نَبَلِي مَرغِي پَسُست دَام نَ سَلو لُوْمو
هَسِي زَنگ پَرِشان زَلغو کِيستَم پِه کَشاله کَبني

“ Like as a fowl MAY BECOME ENTANGLED in a loose snare of a hundred nooses,

So her dishevelled locks entangled me in embarrassment and perplexity.”

Abd-ul-Hamíd.

چه وَر ته يان شوه چه قَعده مي كَر نه ده كه و ناسِت ته نَردي وِي
و بيار ته وُ جَاروُزِي او قَعده دِ پَر خايِ كا

“ When it comes to his recollection that, I have not made the first kaedah,* and he be about to arise from his sitting posture, HE SHOULD RETURN to the same position and perform the kaedah.” Fawá'id-ush-Sharrí'aa.

كه پِه خايِ وُ دَرَم كَار كه مي آخِي خِه كَرِي بويه وُ يِي رِ چه اَسباب نَ
عَقْل نَ دِي وَر طِي نَ پاره پيدا دي

“ If I SHOULD STAND here, the crow will seize me ; what is it necessary to do ? He said—‘ the goods of genius and prudence are invented as a remedy for difficulty and perplexity.’ ” Æ'yár Dánish of Khushhál Khán.

ما وِيل چه خُن وُ خَبْتَم كوم لورِ ته دوي پِه زغاستي وُ نيولم سِتبانان

“ I said, I SHOULD FLEE to some other place away from these,

* A form of sitting at prayer.

But they running after, quickly seized me." Saif-ul-Mulúk, and Badrí Jamál.

شي د بُكَلِيوَن دَسْتار هَلَه لايق چه زړه وُچوِي د غُنچِي په صُبُوري

"He will become worthy of the sash of the beloved,

When his heart MAY BURST with patience like the rose bud." Abd-ul-Hamíd.

چه خوك وُمرِي او توبه مكاروِي له غَيْبَت تَرَهْمَه خَلق ورسْتِي به
په جَنَت كِنِي داخليوِي او كه وُمرِي او له غَيْبَت توبه مكار نه
وِي تَرَهْمَه خَلق وُزْنِي به په دوغْبَس كِنِي داخليوِي

"If a person SHOULD DIE, and may have repented of calumny, he will enter into Paradise before all the rest of the creation; but if HE SHOULD DIE, and may not have repented of slander and evil-speaking, he will enter Hell long before the rest of the world." Fawá'id-ush-Sharri'æa.

269. The prefixed وُ of this tense, like the ب of the Persian, is often rejected as redundant, but the proper signification can seldom be mistaken. In the following extracts will be found examples in which it is rejected in some instances, and retained in others.

EXAMPLES.

خُه عَجَب دِي كه هُمَاي پدام نَبَلِي
هَر صِيَان خُخَه چه دام دِي دَ اِخْلَاص

"What cause for astonishment is it though the Phoenix SHOULD BECOME ENTANGLED in the net,

(By means) of every bird-catcher who possesseth the net of sincerity and love." Abd-ul-Hamíd.

خردمندي هم دا تغاضا كا چه كردن بيوفائي په لمن ن احوال ن هيچا
 كشيمنني چرك خواب وركړ چه له ما كوم بيوفائي او كوم بن عهدې
 شوي ده

"Wisdom also maketh this demand, that the dust of unfaithfulness SHOULD NOT REST* on the skirt of any one's circumstances or affairs. The cock answered him—'What ingratitude, or what bad faith has been found in me?' " Æ'yár Dánish.

دوه يم دا چه توجهه باطني پر وكرم چه خاطر ئي په اضطراب كده شي
 عقل هوش ئي سره كده وده شي او روح به ئي شغل په بل احوال كا
 او مخ به خركند لك بل مشل شي

"The second is, that I should turn my inward regard towards her, so that her heart SHOULD BE FILLED with agitation, and her reason and intellect confused and confounded, by which means her soul will employ her on some other affair, and will render her countenance visible like a lighted torch." Adam Khán, and Durkháni.

خموږ خدای و مومنانو توفیق ور کړي چه په لار ن مصطفي څي

"Our God hath bestowed grace on the Faithful, so that THEY SHOULD WALK in the ways of Muhammad, the Chosen One." Fawá'id-usli-Sharri'æa.

270. An example of the ن or نه prefixed to the third persons of the

* This is an example of the particle of negation inserted. See Sec. 421.

aojist as well as other tenses in religious writings, referred to at page 126, is contained in the following extract.

که سَرِي په اوبو ډوب شي يا په اور کښي و سوخينه يا لېوان ټپي
 و خورين د د وړو سوال هم حق دي دي عالم قادر مطلق دي

“Whether a man may sink in the water and be drowned, or MAY BECOME CONSUMED in fire, or may be devoured by wolves; under all these circumstances the interrogation (at the last day) is certain and beyond a doubt, for He is Omniscient, and Omnipotent.” Fawá'id-ush-Sharrí'æa.

1st Future or Precative Tense *أَمْرٍ حَاضِرٍ*.

271. The 1st future or precative tense is precisely the same as the aorist, with the exception that it adds the particle د to the third person singular and plural, whether masculine or feminine.

272. As I have already stated, the aorist merely differs from the present by the prefixed و, and the 1st future from the aorist by prefixing the د to the third person, and consequently it will be unnecessary to give examples of each of the fourteen classes of intransitives, which have already been given for the present, as by prefixing the particles referred to, these tenses can be formed.

EXAMPLES.

د سَر په برابر د روض پلور مخ په قبله د ودريري در کز يا خلور کز
 د بيارته ودريري

“HE SHOULD STAND parallel with the head of the mausoleum, with his face towards Mekka, and HE SHOULD STAND about three or four yard distant.” Fawá'id-ush-Sharrí'æa.

که سَرِي پِه سَهْوِه سَوْرَت تَرْكْ كَا پِه وَزْنَبِي دَوَايِه رَكَعَتَ پِه رُكُوعِ كَنْبِي
وَرْتِه يَان شِه دِي ۛ وَ جَارُورُزِي پِه هَغِه خَايِي ۛ سَوْرَتِ لُوْلِي

“If a man by inadvertency should omit the appointed section of the Koran (in prayer) in either of the first two inclinations of the body, and at the time of making the inclination, it cometh to his recollection, HE SHOULD RETURN to the bending position, and on that very place repeat the section required.” Fawá'id-ush-Sharrí'æa.

273. Like the preceding tense, the prefixed وَ of this also is often rejected altogether, and sometimes understood; as in the following extract.

آرَوِيْدُونِي ۛ نَ غَيْبَتِ لِه كُنَاهِ هَلِه بِه خَلَاصِ شِي چِه پَرُزْبِه ۛ اِنْكَارَ
هَغِه وَ كَا اُو پَرِهِيَزِ شِي يَا خَبْرَه ۛ تَرْمِيَانِ كَا چِه غَيْبَتِ خِنِ وِرَانِ كَا يَا
ۛ پَاخِي لِه هَغِه خَايِه ۛ غَيْبَتِ لِه آرَوِيْدُو ۛ خَانِ خَلَاصِ كَا

“A listener to slander will become liberated from that sin when he shall deny it with his tongue, and shall refrain from it, or shall put in a word, so that the calumny be refuted; or HE SHOULD RISE UP from the place, and release himself from hearing backbiting.” Fawá'id-ush-Sharrí'æa.

274. When a personal pronoun is used with the third person of this tense, the ۛ precedes the prefixed وَ of the aorist, but when the third personal pronoun is not used, the وَ precedes the ۛ; as in the following example.

وَ ۛ نِه تَكْبِيْرِي اَوْرَ ۛ چَا پِه خَوْنِه كِه زَنْرَائِي وِي ۛ شَمْسِ يَا ۛ قَمَرِ

“LET not fire REACH the house of any one,

Though its brightness be that of the sun and moon.” Abd-ur-Rahmán.

مُسْتَقْبَلُ
The Second Future Tense

275. The second future-tense is formed from the aorist by the addition of the particle به, and is subject to exactly the same rules and variations as that tense.

Examples are contained in the following extracts :

قَلَهُ حَقَّ دَه يارانو په صراط به و څوړيږي په هېبته به نيك و بن و ر ته
 حضريري عملون به دواړو جوگال شي هر بنده به په خپل حال بنه
 و پوهيږي

“ *Passing over the bridge of Sarat is true my friends, and YOU WILL BE PERTURBED through awe. Both good and bad WILL ASSEMBLE on it; all actions will be weighed, and every one WILL KNOW the state of his case.*” Fawá'id-ush-Sharrí'æa.

كه زړه سوي را بانډ نكړ زه به و مرم بنه به نكړ خون به و كړي د خوره كي
 خله كړي خبر ټكي

“ *If thou dost not take pity on me, I SHALL DIE. Thou wilt not act rightly ! thou wilt murder thy sister ! Why dost thou speak, oh deceiver ?*” Adam Khán and Durkhání.

د دوغښ ځني لرم دي كه غره په لاشه ووهي به و سوخي ايري شي

“ *There are some scorpions of Hell, that if they strike a mountain with their sting, IT WILL BURN, and become ashes.*” Story of Bábú Ján.

276. As in the two preceding tenses, the prefixed و of this also is rejected as redundant, but invariably so for those verbs which do not take و in the past tense which see.

EXAMPLES.

هَر چِه دُرُومِي پِه هِيخ رِنَك بَه نِه جَارُوزِي دَغِه رَسْم دَ دُنْيَا دِي
خَه نِيك خُو

“He who departeth from this world, WILL NOT RETURN again in any way,

Whatever may be his good qualities, for this is the common law of the world.” Kásim Alí, Afrídí.

اَدَم خَان پِه زَرِه نَتَلِي پِه صُورَتِ كُوتَلِي وَ مِيرو بِلُو تِه ئِي وَ وِي كِه دَا
كَار مِي لِه لَاس وَ نِه شِي زِه بَه لِه دِي مُلْك وَ رَكِيكَم تَاسِي بَه رَا سَرِه
خِي كِه بَه نِه خِي

“Depressed in mind, and altered in countenance, Adam Khán said unto Meru and Balú—‘if this affair is not completed by my hand, I will disappear from this country. WILL YOU GO with me, or WILL YOU not?’” Adam Khán and Durkhání.

277. When a regular personal pronoun (*ضَمِيرٍ مُنْفَصِلَه*) as well as the affixed personal pronoun (*ضَمِيرٍ مُتَّصِلَه*) is used in this tense, the *بِه* precedes the particle *وَ*, but when no separate pronoun is used, the *بِه* follows the *وَ*.

EXAMPLES.

دَ كَلُونُو يَمِ مُشْتَقَ دَلِ سُوخْتِه يَمِ لِه فِرَاقِ
اَوْ كِه تِه وَ تَرِ نَمَا بِنَامَ زِه بَه وَ سُوْرَمَ تَمَامَ

“I am a longér after roses, I am burnt to the heart by separation.

Shouldst thou put off the time to evening even, I SHALL BECOME entirely CONSUMED.” Yúsuf and Zulíkhá.

وُ به خِيکِي سَعَرَن شَهِي دَ غَم وَ به رَسِي به آخِر غَم دَ يَمِائَتُون

“The morning of the dark night of sorrow WILL DAWN at last !

The grief of separation WILL at length REACH ITS TERMINATION !”

Yúsuf and Zulíkhá.

278. In poetry some license is taken with respect to the *به*, and it is often inserted between the syllables of a word; as in the following couplet :

به دَ شَك دَ قَوْم به لوري پَكُونَه دَ سَتَرَكِي كوري
 كه دوي كِنِينِي كِنِي به نَم كه دوي پَاڅِي پا به حَم

“When in this doubt, he should look from the corner of his eye towards the congregation, and determine that ‘if they sit, I WILL ALSO SIT, and if they rise I WILL also RISE.’” Rushíd-ul-By’án.

Several words may also intervene between the particle and the verb— one may be at the commencement, the other at the termination of the sentence; as in this extract :—

اوس به كُفَرَتَه دَ تُوَرُو زُلفُو وَ وَزَم كَنَرَه مَه كَوَه دَ پَنَد خَبَرِ نُوَر

“Utter not any more words of counsel or admonition,

Otherwise I WILL now GO OUT to the paganism of black curls.” Abd-ul-Hamíd.

The Imperative *أمر*.

279. The imperative mood is always formed in a similar manner to the 1st future tense, with the exception, that it has no first person singular or plural. It drops the affixed personal pronoun for the second persons, and is not subject to change in termination for gender, but is

subject to the same rules and exceptions as the preceding tenses of the aorist and first future.

The following are examples :

تہ نَ شامِ پد لوری مہ خہ اوس پد برتہ وُ جارزہ
اوس قرار پَر خای کبنینہ کہ پَر حُب نَ حضرت ینہ

“Go not towards Syria ! TURN BACK now ! Remain stationary in some place, if thou hast any affection for the Prophet.” Tawallud Námeh.

نہ کا ہیشخ را باندِ یار نَ مہر پیننِ ای خما توری طالعِ شخو وُ بریننِ

“My beloved showeth none of the customs of affection towards me, Alas ! my dark dark destiny ! SHINE OUT a little on me.” Abd-ul-

Hamíd.

نَ ریا پد زہد مہ غلمبرہ زاہدِ پد کار نہ راخی نَ وینچی زوی لور

“BE not DECEIVED oh monk, with the devotion of hypocrisy !

For the slave-girl's son and daughter will be held in no estimation.”

Abd-ul-Hamíd.

رایشہ دلبرہ چری پد کور باندِ خما مہ خیزہ پد ہجر زرہ پد اور باندِ خما

“COME sometimes to my tomb, oh my beloved one !

Burn not my heart (even there) with the fire of separation.” Kásim

Alí, Afrídí.

TRANSITIVE VERBS اَفْعَالِ مُنْعَدِي.

280. Under this head are included primitive and casual verbs, which form their past tenses somewhat differently from intransitives.

281. The past tenses of primitives and casuals are formed by rejecting the ل, the sign of the infinitive mood, and prefixing to this base or

or root, the particle, the sign of the past, which is written *وُ* and *وَر*; as *خُنْدَل* to shake, *خُنْدَ* - *وُ* or *خُنْدَه* - *وُ* he shook; *وَزُول* to cause to fly, *وَزَاو* or *وَزَاوَه* - *و* he caused to fly.

282. Derivative verbs formed from adjectives by the addition of *وَل* reject these two letters in forming the past tenses, and thus return to their primitive state, and the past tense of the verbs *كِرَل* or *كِرُول* to do, is used in forming it; as *تِيْت* bent, *تِيْتُول* to bend, *كِه تِيْت* he bent; *كَلَك* hard, *كَلَكُول* to harden, *كِر كَلَك* he hardened.

283. A few verbs derived from nouns and pronouns by the addition of *وَل* are subject to the same rules; as *غَكُول* to sound, *غَك* sound, *كِر غَك* he sounded; *خِپُول* to make one's own, *خِپَل* self, *كِر خِپَل* he gained over. There is, however, an exception to this, like all other rules, in *وِرُول* to frighten, from *وِر* fright, which becomes *وِرَاو* or *وِرَاوَه* - *وُ* he frightened.

284. In the same manner, when primitive intransitives are made transitive, by changing the *ل* of the infinitive into *وَل* as *بَلِيدَل* to burn, (I.) *بَلُول* to burn (T.), and derivations derived from adjectives made transitive by changing the *يدل* into *وَل*; as *زَنَكِيدَل* to swing (I.) and *زَنَكُول* to swing (T.), the same rules are applicable as for the verbs mentioned in paragraph 282.

285. Transitive verbs must agree with their object in gender and number, in all the inflexions of the past, and the object must be in the nominative, and the agent in the instrumental case.

بادشاه مور او پلارن هغه هلك راو بلل او په ډير نعمت ټي رضا كړل

“The king CALLED the boy's mother and father, and DISMISSED them with many gifts.” Gulistán.

286. The affixed personal pronouns (*ضماير متصله*) are not used with transitive verbs in the past tense, and the regular prefixed personal pronouns in the instrumental case must be used instead.

The other form of personal pronoun used with verbs to denote the agent, described at page 57—59, paragraph 123—125, is used with transitive verbs to denote the agent, and may precede or follow the *و* the sign of the past, but the former is the most common.

When, as in the following example, an affixed personal pronoun is used with a transitive verb, it points out the objective case; as,

سَتا خُمارو سَترکو مَسَت کَرَم بِي شَرابِ
خُکِه کَرزَم مَسَت اوتَر هَسِي بِي تَابَ

“ *Thy languishing eyes MADE ME intoxicated without wine:*

For this reason I wander about drunk and dissolute, without power or endurance.” Abd-ul-Hamid.

287. There are no less than twenty-four classes of transitives perfect and imperfect, but only ten methods of forming the past tense, therefore I shall divide them into so many forms.

288. 1st Form. The verbs of the 1st, 6th, 7th, 8th, and 12th classes form their past tenses by rejecting the *ل* of the infinitive, and lengthening the first vowel from (—) to | in the singular as in the following examples.

زِه و شَرَم نَنگ تِه پِه کُم نَنگ شَرَم کورَم
واچارُ پِه سَکَل پَسِي خُنچِي نَ سَر پَرزِي

“ *With what modesty and diffidence shall I behold bashfulness and chasteness—*

The bud HATH THROWN BACK the veil from its head for the sake of the rose." Abd-ul-Hamíd.

مُلا كَرَمَالِي تَر خَانَ پِه خُوا وَاسْتَاوُ چِه وَر شِه پِه دُرْخَانِي خَبَرُ وُ كِرِه چِه
سَر خَوْرَلِي چِينِي لِه لِه خَلْقُو سَرِه رَاغِي

"Mullá Karmáli SENT some one on before—saying, 'go and give information to Durkhání, that The Unfortunate with people along with him hath come to the spring.'" Adam Khán and Durkhání.

289. The long vowel † is again rejected in the plural for (—) ; as,

زِين زِينِه هَغِه كَرِي پَسِي وَاسْتَوُ سَرِي مُطَلَبُ وُ بَالِه كُور تِه مِينِه دَار
وُه لَكُ وَرُور تِه

"That very hour Zen Zenah SENT men after Muttalib and called him, and he entertained him like a brother." Tawallud Námeh.

دَايْتَاَنُ وَر تِه وُ رَيْلِ اِي لُورِ حَالِ دِ حَه دِي خُپَلِ احوال كِرِه رَا بِيَانِ

"The nurses SAID to her, 'oh daughter !

What is thy condition? relate thy affairs unto us.'" Saif-ul-Mulúk and Badri Jamál.

حَمَا وَاوِه اِنْدَامُونُ مِي دِ اَوْر پِه زَنْشِيرُونُ
سَرِه وُ تَرَلِ بَسْتِه شُومُ پِه دَا غَمُ كَبِي خُوارِ خَسْتِه شُومُ

"The whole of my limbs they BOUND with chains of fire :

I became pinioned, and in this anguish I became distressed and afflicted." Story of King Jumjumah.

290. The first and second persons plural are the same as the third person masculine singular, with the plural form of pronouns prefixed. The third person masculine plural is formed by merely prefixing the وُ to the simple infinitive, as in the three examples just given.

291. Another form of the third person plural, applicable to all classes of verbs, is written in a similar manner to the form for the feminine singular, as is also the case with regard to intransitive verbs.*

The following extract is an example :

زَر خَيْلِ نَوْرِي نَ شَاهِ وَ دُخْتَرِ وَرَكْرَهَ نَ شَاهِي نَوْرِي نِ وَاغُوسْتَه پَه خَانَ

“ *Quickly she gave her own clothes to the king's daughter,*

And CLOTHED herself in the royal robes.” Saif-ul-Mulúk and Badrí Jamál.

292. The feminine form of the past tense of transitive verbs is obtained in the same manner as that of intransitives by affixing له or له to the masculine in the singular, and يي or (—) for the plural. The يي is more frequently written than the latter.

Some verbs take له and له indiscriminately in the feminine singular, whilst others again merely affix the له, and the verbs of the 1st Form now under explanation, are included in these exceptions.

293. Examples of the feminine singular.

بَادِ پَرْدَه نَ مَخِ حَمَا وَ غُورَزُوْلَه هَغْدَه حَايِي يُو زَرَكْر نَاسْتِ وَهَ پَدَوَكَانِ

“ *At the place where the wind FORCED AWAY my veil,*

A goldsmith was seated in his shop.” Saif-ul-Mulúk.

نَ كُوچِ نَقَارَه لَاسِ نَ اَجَلِ رَا وَ وَهَلَه
اَيِ حَمَا دُوو سَتْرَكُو وَدَاعِ نَ سَر رَا وَ كُرِي

“ *The hand of destiny and death STRUCK the drum of departure,*

Therefore oh my eyes, you should bid adieu to the head.” Gúlistán.

* See page 126, paragraph 210 and note.

دا خبره پَر موسي وَه سَخْت تَر چه دا واچوله مار شوه دا په تهر ن
تهار شوه

“*This matter was exceedingly difficult for Moses, nevertheless when HE CAST it (his staff) down, it became a serpent. This happened by the power of the All Powerful.*” Babú Ján.

294. Examples of the plural.

لعل كُون اوسني ئي په مَخ وَبَهُولِي په ډير غم فراق ئي وه كونه زعفران

“*The red coloured tears from his cheeks he SHED,
And through the excessive grief of absence he was like saffron.*” Saif-ul-Mulúk.

295. Some infinitives have more than one method of forming the past tense; as in **وِيل** *to speak, or to say.*

The following are examples :

مليكي و خپلي مور و ته وه و ډدا حال ئي بدري هم كره خبر

“*The queen SPOKE to her mother clandestinely,
And with this circumstance also, she acquainted Badrí.*” Saif-ul-Mulúk and Badrí Jamál.

نوشاده و * ابي ن روي زمين بادشاه له كتاب را معلومېږي ډدا شان

“*Nohshadah SAID—oh ! king of the Universe !*

In this manner I discover from the books.” Saif-ul-Mulúk.

The two examples just given are only used in the masculine.

296. 2nd Form—Consists of the infinitives of the 3rd 4th, and 10th classes, which form the past tense by merely rejecting the **ل** of the infi-

* This latter form is more properly speaking the imperfect tense, but used for the past. See page 184, paragraph 320.

nitive and prefixing the particle و, as exemplified by the following extracts.

په ژوندون د هسي وِيسْتَم له يادو نکه هير کا خوگ ن سلو کالو مري

“In my life-time thou didst PUT ME OUT of thy remembrance,

Like as one forgetteth a deceased person of a hundred years.” Abd-ul-Hamíd.

ابوبکر چه پند وړ پند ئي واخست همه واره پر عمل ك مُستقيم شو

“When Abu Bakr made an exhortation, they all TOOK his advice, acted up to it, and became resolute in it.” Fawá'id-ush-Sharri'æa.

بيا دوه مهران په لاس كني را كره و ئي غونبت په بها در مرجان

“Again she gave two pieces of gold into my hand,

And REQUIRED of me the value in pearls and corals.” Saif-ul-Mulúk and Badrí Jamál.

297. The plural of this 2nd Form of the past is derived in the same manner as for the 1st.

EXAMPLES.

پس خلوینت ورځ حاضر شول و بادشاه ته
 عرض ئي وكر په طريق ن عرض كويان
 په كوشش اوه اقليم و غونبتل مور
 اوه پُشت ن هر چا شو ناظران
 شي پيدا بد شهبال ن شاه رخ لور
 نوم ئي دي بدري جمال شاه پريان

“ After forty days they came into the presence of the King,
 And made their statement to him in a humble manner—
 ‘ We have SEARCHED through seven regions with great care,
 And find there will be a daughter born to Shahbál, son of Shah Rukh,
 Her name is Badrí Jamál—the sovereign of the fair.’ ” Saif-ul-
 Mulúk.

298. Some of the infinitives of the 3rd and 10th classes ending in ت which are contained in the 2nd Form of the past tenses, insert a و before the final letter for the third person masculine singular, which is changed to ل for the plural, the ت then taking an affixed (—) or ه; as كَتَل to behold, وَ-كوت he beheld, وَ-كاتِه they beheld.

The following extracts are examples :

سَاعِدٌ وَكُوتِ شَاهِزَادَه پِه تَخْتِ نَاسْتِ نِه وَه
 پِه خَاطِرِ ئِي وَ كَرِ دَا دَلِيلِ كُذْرَانِ

“ Sa’ad saw that the prince was not seated on the throne,
 And through his mind this thought passed.” Saif-ul-Mulúk.

زَكَرَ وَكَاتِه چِه يارِ خُمَارَا دَرُومِي اِسْتِغْبَالَ تِه ئِي رَوَانِ شَهْ خُوشِ شَادَانِ

“ The Goldsmith saw that his sweetheart cometh,
 He went out to receive her, delighted and overjoyed.” Saif-ul-Mulúk.

299. The infinitives which constitute this 2nd Form of the past, use ه and ل indiscriminately for the feminine singular termination, affixed to the masculine, which are changed to يِي or (—) and لِي or ل in the plural.

EXAMPLES.

پِه شِتَابِ ئِي دُعَا وَ لُوسْتِه هَلِه تِه هُمِ ئِي پُو كَرِه پِه سَمِينِ مَخِ دَمَبُوبَانِ

“With all speed HE REPEATED the invocation,

And he breathed on the fair face of the beloved.” Saif-ul-Mulúk.

مورمي را ته و وستا نيكه ن صدق خرما ويشي هور ور شه حكه راغلم او
خرما مي واخستله

“My mother said unto me—‘thy grandfather divides the propitiatory offering of dates,’ therefore I came and TOOK UP a date.” Fawá'id-ush-Sharrí'æa.

لس لس زرئي په هر سردار پسي كره بيايي و غونبتي كشتي له ملاحان

“He placed ten thousand men under each commander,

And then he DEMANDED boats from the boatmen.” Saif-ul-Mulúk.

فوربني جامي واغوستلي نوي كوشه نشين كنيماست بدون ن درويشان

“Then HE DRESSED himself in plain new clothes,

And sat in solitude and retirement like the monks.” Saif-ul-Mulúk.

300. 3rd Form. The infinitives of the 11th and 14th classes form the past tense by rejecting the *ل* of the infinitive and prefixing the particle *و* as in the preceding Form, with the exception that the last letter of the root is accented or moveable in this, whilst it is quiescent in the former.

EXAMPLES.

دا جواب چه درخو واردين په غوكو بي طامت آهومنه كور وگر شوه

“When Durkhání HEARD this reply with her ears, she became faint and powerless; she sighed, and became (as it were) blind and deaf.”

Adam Khán and Durkhání.

وُئِي وَيَل دَ بادشاهي دُولَت دَ سيوري لاندِ هَمَه وَاړه راضي مي
 وُ سائلِ مَكْر حاسدِ چه راضي نشه

“ He said—‘ beneath the shadow of the wealth of royalty I kept all but the envious, pleased and contented, but they did not become satisfied.’ ”

Translation of the Gúlistán.

301. The feminine terminations of the infinitives of this Form, are *a* and *le* for the singular, and (—) or *yi* and *li* or *li* for the plural.

EXAMPLES.

صباح دَ وختنه چه هغه پلار وُلیده زوم ته ورغی خبره وُ پونښتیده
 که ابي کمینه دا دِ خه تیره دندان دي شوندي ئي شوکاري دانه انبان دي

“ In the morning when her father beheld her, he came to his son-in-law, and ASKED him about it, saying,

‘ Oh rascal ! how sharp are those teeth of thine ? To what extent wilt thou stretch her lips ? they are not leather ! ’ ” Gúlistán.

چه دا ئي تر دا خبره واوریدله عاقبت شو دوي و کوروته روان

“ When the nurse heard this speech from him, they at length departed for their own house.” Saif-ul-Mulúk.

چه دا ئي له دي خبري واوریدي هسي نادري
 شوه حيران په دا کار کښي د علاج په کار و بار کښي

When the nurse HEARD from her such singular and uncommon words,

She became amazed at the circumstance, and perplexed as to its remedy." Yúsuf and Zulíkhá.

302. By far the greatest number of infinitives in the language form their past tenses according to one of the three Forms already explained, for which reason I have given pretty numerous examples of them. The infinitive of the remaining Forms being few in number comparatively, will not require so many examples to illustrate them.

303. 4th Form—obtain their past tenses in a similar manner to the verbs of the 2nd Form, by rejecting the **ل** of the infinitive, the last characteristic letter being immovable or quiescent, but with this difference, that they altogether reject the **و** of the past, by which there is no difference in the mode of writing between the past and the imperfect; thus, **پرانتل** *to unloose*, **پرانت** *he unloosed*; **بوتلل** *to take away*,* **بوت** *he took away*.

لاس په نامه ورته ولاړ شه په ادب كښي
په ثنا ئي د بادشاهه پرانت زبان

"With hands folded on navel he stood before him in a respectful manner,

And in commendation of the king his tongue be UNLOOSED." Saif-ul-Mulúk.

دا عذاب په ما دراز شه نن تر غورمي يو آواز شه
وي زه د دنيا سرايي ته بيا ئي بوتم هغه ځاي ته

"On me this torment continued for a long time, and this day a sound fell on my ear,

* This infinitive is used for animate objects, and **وړل** for objects inanimate.

Saying—'depart to the inn of the world;' and then they TOOK ME away to that place." Story of King Jumjumah.

سرداسيان رُونرو پړانته بندون چه بهرام په بڼه حكمت ترلي وون

"Sardasi'á UNLOOSED her brother's bonds, which Bahrám with much skill had fastened." Bahrám Gúr.

په خواري زاري بوتلو تر زندان نا كړه چاري كړه خمور په خان

"With much distress and suffering they TOOK US AWAY to the prison, And treated us with much impropriety and disrespect." Saif-ul-Mulúk.

304. The feminine is obtained like that of the infinitives of the preceding Form—*ا* or *له* for the singular, and (—) or *ي* and *ل* and *لي* for the plural.

305. 5th Form—drops the *ل* of the infinitive in forming the past, the final characteristic letter being movable, merely differing from the 1st Form (which see) inasmuch as it altogether rejects the prefixed *و*; as *كښينول*.

هغې جل شاهزاده تر لاس و نيوه

پاس په تخت يې كښيناوه په عزو شان

"The young woman took the prince by the hand, And with much pomp and grandeur SEATED HIM on the throne." Saif-ul-Mulúk.

306. The simple infinitive of this as well as other classes of verbs is often used for the past tense, but in such cases an affixed personal pronoun in the objective case is used with it, as in the following:

دوه سَرِي رَاغَلَهٗ لَهٗ پَاسَ زَهٗ وَ نِيَوْمَ لَهٗ لَاسَ
پَدَا حَايِي كَبْنِيَنُوْلَمَ پَهٗ الْمَاسَ لِي وَ وَرَبَلَمَ

“Two men came from above and seized me by the hand.

They SEATED ME here, and cut me in pieces with a diamond.” Ma-
homed Hanífah.

پَهٗ هَغَهٗ مَجْلِسَ لِي وَ اِرَاهُ وَ بَلَلِ دَوِي پَبْنَهٗ مِهْرُي لَهٗ حَانَ كَبْنِيَنُوْلَ دَوِي

“He called the whole of them into the assembly,

And with much kindness SEATED THEM near himself.” Saif-ul-Mulúk.

307. The feminine termination for this class of infinitives in the past
is لَهٗ for the singular, and لِي or لِ for the plural.

EXAMPLE.

چَهٗ نَاكَاهُ هَغَهٗ خُوْبَ نَ تَمَامَ عَالَمَ مَرْغُوْبَ
پَلَارُ لِي حَضُوْ تَهٗ وَ بَلَلَهٗ تَرَ خَيْلَ حُنْكَ لِي كَبْنِيَنُوْلَهٗ

“When suddenly that beautiful one, the beloved of the whole world,

Was summoned to her father's presence, and SEATED by him at his side.”

Yúsuf and Zulíkbá.

308. 6th Form. Consists of the infinitives of the class which reject
the sign of the infinitive, and last or final letter in the past ; as سَوَلَ
to burn, وَ سَهٗ he burnt.

EXAMPLE.

نَهٗ پَهْوَهِيْرِمَ چَهٗ سَرِي وَهٗ كَهٗ يَا نُوْرُ حَهٗ
زَهٗ لِي دَرَسَتْ نَ عَشَقَ پَاوَرُ وَ سَوْمَ بَرِيَانِ

“I know not whether it was a man or some other thing,

Which entirely BURNT ME in the fire of love.” Saif-ul-Mulúk.

309. 7th Form. Rejects the *ل* of the infinitive, and prefixes a syllable to the root, the final letter of which is quiescent. These infinitives also reject the prefixed *و* and are not common; as *وَزَلَ* to remove, or take away, *يُوَزِلُ* he removed.

EXAMPLE.

عاقبت را حنجه يوزردن ستا سترکو که هر خومي زړه په صبر کښي ساته

“At last thy eyes CARRIED AWAY my heart from me,

Notwithstanding I guarded it with patience and endurance.” Abd-ul-

Hamíd.

310. 8th Form. The past is formed by rejecting the sign of the infinitive, and the prefixed *و*; as *بايَلَل* to play away, or lose at play, *بايله* he played or lost.

EXAMPLE.

هر چا چه په خوښي توب سره عمر بايله
هيڅ ئي را و نه پيرودل زر ئي بايله

“He who hath lost his life in pleasure, hath not bought any thing, but hath LOST his gold.” Gúlistán.

311. The past tense of the casual infinitive *بايلول* is often used for the past tense of *بايَلَل*, as in the following extract:*

چه غلیمي کاندن خدایي له نبو دوستانو
دين ئي بايلو حساب شو له کافران

“They who show enmity to the good friends of the Almighty have LOST their faith and religion, and have become counted amongst infidels.”

Fawá'id-ush-Sharí'aea.

* See page 97, Class 5th.

312. 9th Form. The verbs of this class are formed from adjectives generally, and obtain the past tense by rejecting the **وَل** used in their formation, as also the prefixed **وُ** of the past, to complete which the past tense of **كَوَّل** or **كَرَّل** to do, is required; as **خَبَّوْلُ** to inter, **خَبَسَ كَرَّ** he interred.

EXAMPLE.

بِئَا نَبِيٍّ وَجَهَنَّمَ رَاتَهُ بِنَكَارَةِ كَرَّةٍ شَمَا زَرَّةٍ دِ رَاتِهِ دَكَّتْ پَه دِيرِ اَرْمَانِ كَه

“Then the Prophet said, show unto me hell, for thou hast FILLED my heart with much faith.” Majmuæát-i-Kandahárí.

313. The whole of the infinitives of this as well as the 6th, 7th and 8th Forms obtain the plural in the same manner as those before described, and take both **ا** and **له** for the feminine in the singular, and (—), **ي**, **لِ** or **لِي** for the plural.

314. 10th Form. The infinitives of this class use the simple infinitive with the prefixed **وُ** for all three persons both singular and plural; as **خَنَدَل** to laugh, **وُ خَنَدَل** he laughed, etc.

EXAMPLE.

پَر سِيْمَهٗ ئِي لَعْنَتِي دَاغِ وَر بِنَكَارَةِ شَهٗ اِمَامِ وَ خَنَدَلِ دِ دَاغِ پَه نَنْدَارَةِ شَهٗ
شَمَرِ وَر دَا خَنَدَا دِ اَوْسِ پَه شَهٗ دَهٗ شَهٗ دَانَدِ دِ لَهٗ زَوْنَدُونِ پَاتِ نَدَهٗ

“The accursed mark was visible on his breast, and on beholding it the *Imám* LAUGHED. On this, *Shimr* said—‘ what is thy laughter at present occasioned by, now that not one grain of thy existence remaineth?’ ” History of Hasan and Husain.

The above form of the past is also used for the feminine singular and plural.

315. 11th Form. **كُول** *to do or perform*, which is used as an auxiliary, rejects the **ل** of the infinitive and the last radical letter in the past, and takes the prefixed **وُ**; as **وُكَا** or **وُكِه** *he did*: it is imperfect.

The following is an example :

حَضْرَتِ هَسِي خَوَابِ وُكَا وِبي بِي تِه نَ نَكِيرِ مُنْكَرِ آواز به نَ مَوْمِنِ پَر
غُورِ هَسِي بِنِه كَلِيرِي لَكِه رَانْجِه نَ چَا پِه سْتَرَكُو پُورِ كِيرِي

“The Prophet MADE this reply to the lady Ayesha—‘The sound of Nakir and Munkir will fall as pleasantly on the ear of the Faithful, as the application of a collyrium to one’s eyes.’” Fawá’id-ush-Sharrí’æa.

316. The prefixed particle of the past is sometimes omitted, as in the following extract :

كِه ئِي هَر خَوَنَ اِمَامِ پِلَاس زور كِه
اِزَارْبَنَدِ ئِي لِه اِمَامِ حُسَيْنِ خِلَاصِ نَه كَا

“Notwithstanding all the force HE USED to remove the Imám’s hand, Yet he did not undo the fastening of Imám Husain’s drawers.”

History of Hasan and Husain.

This verb has no plural form, and does not undergo change in termination for gender.

317. **نَ** or **نِه** is affixed to the third persons singular and plural of this tense, as is the case with other verbs, but it is peculiar to religious writings, or at the termination of a line in poetry for the sake of euphony; thus,

دَغِه پَسِ عَمَرِ بِنِ سَعْدِ پَهْلَوَانِ وَهْ پِه سِپَاهِيَانِ كَبِيں شُمَارِه نَ يَزِيدَانِ وَهْ
پِه غُصَّه ئِي پِه كَرُزُ بَانِدِ وَ وَاهَنَ دَغِه خَوَانِ سَرِ ئِي لِه تَنَ جُنَا كَنَ

“After that Umar bin Saed who was a champion,
And computed amongst the army of the Yezídís,
With great wrath STRUCK HIM with a mace,
And SEPARATED the head of that youth from his body.” History of
Hasan and Husain.

The Imperfect Tense *مَاضِي اسْتِمْرَار*.

318. After having explained the past tense so fully, the imperfect is easily described.

The different methods of obtaining the imperfect, may be divided into six classes :—

319. 1st.—Out of the twenty-four classes of transitive verbs, fifteen form the past by prefixing the *وُ*, and the imperfect tenses of the whole of these are obtained by merely rejecting that prefix ; as *تَرَل* to bind, *وُ تَارَ* he bound, *تَارَ* he was binding.

The following extracts are examples :

لور په لور ئي لټاوه تر هغه پوري
خوئي بيا مون شاهزاده بي خود له خان

“He was searching about for him every here and there,

Until at last he found the prince quite beside himself.” Saif-ul-Mulúk.

يو له پخوانو بادشاهانو په كار بادشاهي كنيي ډير سستي كوله او لښكر

تل تته په سخي لار

“One of the kings of old was extremely negligent in affairs of state,
and USED TO KEEP his army in arrears.” Gúlistán.

320. *وِيل* to say, which is of the above class, has a second form of the imperfect, which is also obtained by rejecting the prefix.

هَر چا دا رِ چِه بِي شَكه حُورِ العَيْنِ دَه پُنْځيا كُنْبي لِه جَنَمَتِ را يَسْتَلِي

“ *All were saying—‘ this is a very virgin of paradise indeed,
Sent out of heaven into this world !’* ” Bahrám Gúr.

321. The plural is formed according to the same rules as the other past tenses.

EXAMPLE.

دَ آسْمَانِ پِه پَلوونُ ځِي دَ اور لَبْځِي لِي دَ كِي چِه لِه ستورو بليدِي هُم بُتَانِ
ځِي نَكُونُ سار رُو پَرِيوتَلِي

“ *All round the heavens HE WAS VIEWING flames which were taking fire
from the stars, and his idols too had fallen, and were turned upside
down.*” Tawallud Námeh.

322. The feminine termination is the same for this as for the other tenses.

EXAMPLES.

اِي ځْمَا نا پوهه دِلِه نَصِيحَتِ لِه مَرِه آخَلِه چِه دُنْيا ځِي ټولِه ولِه لار لِه
دِي دَا ځِي پَرِيبنوله نَن دِي دَن كاندِ بيلتون دِي

“ *Oh my ignorant heart ! Take example from the dead.*

*Though they USED TO AMASS wealth, they went from this world, and
left it behind.*

To-day a meeting takes place : to-morrow is separation.” Mukham-
mas-i-Abd-ul-Kádir.

پَرِيواتِه دَ رَقِيْمَانُو پِه سَر كَانځِي مَ ا چِه خَاوَرِ سْتَا دَ دَر پِه تَنَدِي لُوسَتِ

“ *Stones were falling on the heads of my rivals,*

When I WAS SPRINKLING the dust of thy door on my head.” Abd-ul-
Hamíd.

323. 2nd.—The imperfect tense of the four classes of infinitives which do not take the prefixed **و** is the same as the past in every way.

EXAMPLES.

بادشاه وُه و چه په دِي حُكْم كُنِبِ لِه ما نه خطا و شوَه او خبره په حال د
 قَهَر كُنِبِ حُما لِه خولي و خَتَلِه و لي بايدِه دِي چه تا په هغه چار كُنِبِي
 دَغِه رَنگَك تَامَلِ په حَاجِي رَاوَر چه لايِق د حال د ناصِحَان وِي

“The king said, ‘By this command an error has been committed by me, and in a moment of anger an expression has escaped me, but under such circumstances it is necessary that thou WOULDST BRING* into play such reflection as may be suitable to the condition of a wise counsellor.’”

Æ'yár Dánish.

هِسَخ آرزُوِي د خور د اَبو نوَه نه ئِي سَتَرَكِي پَرَا نه تِي په حُه عنوان

“He had no inclination for eating or for drinking,

Neither DID he OPEN his eyes in any manner.” Saif-ul-Mulúk.

324. 3rd.—Two classes of verbs lengthen the short vowel (—) preceding the last characteristic of the past for, | in the imperfect; as **خَبُولُ** to bury, **خَبَسَ كَر** he buried, **خَبِنَاوُ** he was burying.

EXAMPLES.

چه ئِي غم لره د توكو لوِيوَام مورو پلار وِي په هَلَكَت را بانِد بُوَر

“Since they WERE BRINGING ME up to suffer the pangs of love for the fair,

Would! that in my childhood my father and mother had been childless.” Abd-ul-Hamíd.

* The imperfect tense is often used in a potential as well as an habitual sense.

فرعون چہ د بادشاه کړ چه په مصر ئي خدائي کر له اظهاره
 روڼ نیل ئي په فرمان شه تا دوستان زهیرول د هغه د پاره

“When thou didst make Fir’awn a ruler, who in Mis† laid claim to divinity;*

The river Nil‡ became obedient unto him, and thou for his sake DIDST AFFLICT thy chosen people.” § Babú Ján.

325. 4th. The imperfect tense of وړل to take away or remove, which forms its past by prefixing يو, and which differs from all the other infinitives in the language in this respect, is formed by rejecting يو in the same manner as the و in the first form.

یو دانش مند مې و لید چه په چا باند مېتلا شه او راز ئي له پر د نه را
 څرکند شه جوړ و جفا به ئي زیات له حده وړ او ډیر تحمل و به کړ

“I saw a learned man who had become enamoured with a person, and his secret became known. Indeed he USED TO ENDURE no end of injustice and cruelty, and show great forbearance and resignation.” Gúlistán.

326. 5th. Another form of the imperfect, used in a continuative sense, is obtained by prefixing the particle به to the past tense, as exemplified by the following extracts :

چه ژدا کرم تل ته تله بل رفیق مې نموند بي بلبله
 ما به حال ووايه له ياره ده به ژدا کړل له سگله

“Notwithstanding I constantly weep and wail, I found no other partner in my grief than the nightingale.

I WOULD SPEAK of the circumstances of my beloved, and he WOULD LAMENT on account of the rose.” Ahmed Sháh, Abdálí.

* Pharoah. † Egypt. ‡ The Nile. § The Israelites.

القصه چہیار خدمت ن شاهزاده قبول کر او بی وسواسہ ئی بہ خپل کور
 تہ راوست او بیا بہ ئی ن بادشاہ کرہ یمو

“In short the shoemaker accepted the young prince’s service, and without apprehension he USED TO BRING HIM to his own house, and TAKE HIM BACK to the palace.” Æ’yár Dánish.

327. This prefixed بہ appears to be used indiscriminately with both the imperfect and past, as in the following extract, in which it is prefixed to the simple imperfect of one verb, and to the past of another, both forms conveying a continuative meaning.

کہ بہ ہر خو سخت زنجورؤہ یا ئی زنج طارون یا ناسورؤہ لہ ہغہ زنج بہ
 فارغ شہ چہ ہمسہ بہ ئی بہ خان ومبئلہ وچہ بہ شوہ تاندہ ہم میوہ پر
 آویزاندہ چہ موسی بہ دا پر ونو وھلہ

“Howmuchsoever a person was diseased, or his sickness were even the plague or ulcers, yet he would become cured of that malady when Músa would TOUCH HIM with the rod; and when he would STRIKE dried up trees with it, they would become fresh, and fruit would hang from them.” Babú Ján.

328. A few imperfect verbs which have no past tense, form the imperfect, when they have one, in a similar manner to those which take و in the past.

329. The terminations for the feminine gender already explained are the same for all classes of verbs.

THE COMPOUND TENSES.

The Perfect Tense ماضی قریب.

330. The compound tenses of transitive verbs are obtained, in the

same manner as intransitives, by adding the different tenses of the auxiliary, *to be*, according to the gender and number of the governing noun, to the past participle of the verb conjugated.

331. Transitive verbs have but two forms of the past participle which differ but slightly from each other—one affixing **مي** with its variations for gender and number to the infinitive; whilst the other rejects the **ل** of the infinitive, and affixes it to the root; thus **پوښتيدل** *to ask*, **پوښتيدلي** *asked*; **سول** *to burn*, **سوي** *burnt*.

There are consequently but two forms of the perfect tense, and therefore a few examples will serve to illustrate it.

332. Examples singular and plural.

لږم وه واي وروره انديشه مي د زره له تيريدوله دي اوبو په كړداب
كښي د حيرت اچولي يم

“The scorpion said, oh brother! the fear produced in my heart from crossing this water, HATH THROWN ME into the whirlpool of perturbation.”

Æ'yár Dánish.

تاج تخت د بادشاهي درخڅه كوم دي
چه اخستي دي هماغا د وصل نوم دي

“What is the crown and the throne of thy sovereignty?”

Since thou HAST TAKEN the name of my union with thee.” Saif-ul-Mulúk.

دا ساده آسمان په نقش و په نكار جوړ شه
د قدرت په الماسون دي كندلي

“This unembellished firmament became ornamented with ornaments and embellishments, which the diamonds of omnipotence and power HAVE CARVED.” Futtih Khán, Mirzá.

مَا دَ صَبْرَ كِتَابُونَهُ دِي سَل لَوْسْتِي وَلِي خَه كَرَم شوم بِي صَبْرَه زَرَه پَرِيشَان

“ I HAVE PERUSED a hundred volumes on patience, and endurance,
But what shall I do ? I am out of patience, and distracted in heart.”

Saif-ul-Mulúk.

333. The participle and auxiliary assume the feminine form and number to agree with a governing noun of that gender ; as,

چه مَجْمُونُ حِنِّي په قَبْر كَبِسِ هَيْبَت خورِ كَمَارَلِ ده په ما هَسِي بلا عشق

“ That from which even Majnún was appalled in the grave,
Love hath assigned such a grievous calamity unto me.” Abd-ul-Hamíd.

ما قضا رضا سپارايي دي وَ تَا ته په هر شان به كَمْتَرِين عاشق ستايم

“ I HAVE ENTRUSTED with thee both my destiny and inclination ;
In every way I will be the most humble of thy lovers.” Kásim Alí,

Afrídí.

334. The auxiliary is often rejected in this tense, as in the following extract :*

ته حَمَادَ سَتْرَكُو تَوْرِي دَغَه اوش چه ته پَر سَوْرِي له اسباب سَرَه

لِيَبْلِي مَا وَ تَا ته بَخْلِي

“ Thou art the apple of my eyes, and that camel on which thou art mounted, together with the goods loaded on it, I HAVE GIVEN unto thee.”

Tawallud Námeh.

The Pluperfect Tense مَاضِي بَعِيد

335. This tense is formed in the same manner as the preceding from the past or perfect participle, to which it adds the past tense of the auxiliary.

* Also see page 143, paragraph 236.

EXAMPLES.

ما لا نوم نَ اَشْنَائِي اَخْسْتِي نَه وَه جُنَائِي را ته جمع كَر لَبَكْرَ بيا

“ I HAD not as yet TAKEN the name of friendship,

When separation again assembled an army against me.” Abd-ur-Rahmán.

• هَغَه عَفْرِيَت چِه نَ شَهْبَالِ فَرْمَانِ وَه وَرِي
هَغَه وَقْتِ فَيِي وَه وَ شَاهِ تَه حَاضِرِ كَرِي

“ The Afrit who HAD BORNE away the mandate of Shahbál,

HAD BROUGHT it immediately into the presence of the king.” Saif-ul-Mulúk.

پَه هَيْشِ وَقْتِ نَبِي چِرِ سَحْرُونِ كَرِي نَه وَو
دَوِي هَرَكَزِ چِرِ دَرَوغِ وَيَلِي نَه وَو

“ At any time whatsoever, the Prophet HAD never PERFORMED any acts of enchantment,

Neither HAD he ever SPOKEN falsehoods in his life time.” Fawá'id-ush-Sharí'æa.

336. Examples of the feminine.

دَمَنَه وَه وَ دَ شَمَشْتِي نَ يَوَه لَرَمَ سَرَه دُوسْتِي وَه اَوْبُو نَ بَلَه فَيِي سَرَه دَم
نَ يَكَاكِي وَاهه طَرَحِ فَيِي نَ اِخْلَاصِ غُورُولِ وَه

“ Damnah said, ‘ a certain tortoise had acquaintance with a scorpion, and one with another used to breathe the breath of unity and concord ; and they HAD moreover LAID the foundation of friendship and affection.’”

Æ'yár Dánish.

په دا هسي کفنوکو کښ مَطْلَب شه په هاي هوي کښ غږيپي توري
 وړو بڼکلي لور په لور پر برينيدلي

“At this dialogue *Muttalib* became much terrified, for by unseen hands swords HAD BEEN DRAWN, and were gleaming all around him.” *Tawallud Námch.*

The Doubtful Past Tense ماضي تَشْكِيك

337. This tense also is obtained from the past participles, and the aorist tense of the auxiliary, *to be*, for which there is but one form, which remains unchanged in all six inflexions for both genders.

EXAMPLES.

ن دُرْخو نَ اَدَمْ خَان پُښتنه شه کړي
 اَغوستي چا په برونه نَ مَرک کفن وي

“What enquiry makest thou respecting *Durkho* and *Adám Khán* ?

A person in his life-time MAY HAVE CLAD himself in a shroud !” *Kásim Alí, Afrídí.*

چه ئي نال نَ ليونتوب نه وي وهلي هر سمنه نَ عشق پر زمکه شي سوده

“Until he MAY NOT HAVE BEEN SHOD with the shoe of madness,

The foot of every noble horse becometh rubbed on the ground of love.”

Abd-ul-Hamíd.

خما غم به نَ هغه سري پشمار وي چه شميرلي ئي وينته وي نَ خپل خان

“The amount of my sorrows will be within the computation of that man,

Who MAY HAVE COUNTED OVER every hair of his own body.”

Abd-ur-Rahmán.

338. Another form of this tense is obtained by using the second future tense of the auxiliary, *to be*, affixed to the past participle as in the following examples :

په خپل عمر به هېچا ليدلي نه وي هغه چاري چه يار هر ساعت پما که

“No one in the whole course of his life WILL HAVE BEHELD

The trials, imposed upon me every hour by my beloved.” Abd-ur-Rahmán.

عالم ورته خواب از روي عذر خواهي وگر چه شما فهم هرگز په درخان
شوي ندي که به ما په قصد بي التفاتي گر وي خدايي مي د پسترکو
موند کا

“The learned man by way of apology gave answer unto him, saying, ‘my notice has never been drawn towards Durkhání. If I knowingly, MAY HAVE ACTED disrespectfully towards her, may the Almighty make my eyes sightless.’” Adam Khán and Durkhání.

The Past Conditional Tense ماضي شرطيه.

339. The inflexions of the third person masculine singular of the conditional tense of the auxiliary, with the past participle and a conditional conjunction or adverb of wishing, gives the past conditional or optative tense. The auxiliary is not subject to change in termination for either gender or number, but the participle is liable to both.

EXAMPLES.

که تا هم ليدلي وي لکه ما ليدلي دي شايد چه صحرا د هم ن ديو له غم
پرپيشي وي

“If thou also HADST SEEN in the same manner what I have beheld,

perhaps thou too mightest have fled from their oppression into the desert."

Æ'yár Dánish.

كَه دِ زَرِه آرَام مُونَدَلِي بِه اِخْلَاصِ وَيِ تَا بِه نَكْرَه چَا تَه رَبَب دَ لِبَاسِ

"If thy heart HAD FOUND any quiet in truth and sincerity,

Thou wouldst not have bestowed adulation or flattery on any one."

Abd-ul-Hamíd.

كَه مِي زَدَه وَايِي لَه دِي هِسِي رَنَك خَوَارِيْ مَا بِه نُومِ آخِسْتِي نُوه دَ يَارِيْ

"HAD my heart but BEEN AWARE of this kind of anguish,

I would never have taken even the name of friendship." Abd-ul-

Hamíd.

جُدَائِي مِي بِه يُو دَم قَبُولِ نَكْرَه كَه چَا مَرَك بِيَلْتُونِ يَبِنِي وَايِي بِه غُورِ

"I would not for a moment have selected absence,

HAD any one PLACED death and separation for me to choose between."

Abd-ur-Rahmán.

The Present Tense صِيغَةُ حَالِ

340. The twenty-four classes of transitive verbs have twelve methods of forming the present tense, the whole of which differ materially from each other, and require a separate explanation.

341. 1st Form. This consists of the infinitives of the 1st, 2nd, 5th, 17th, 18th, 20th, 21st, and 24th classes, and constitutes the greatest number of verbs in the language, which obtain the present by merely rejecting the ل of the infinitive and affixing the necessary personal pronouns.

EXAMPLES.

نَازُرُلِي زَوِي نَه اَخْلِي اَدَبِ اَوْ دَ سَمُورِي نَحَل نَه نَسِي رُطَبِ

*“ A pampered son taketh not to discipline and morality,
And a shaded palm giveth not ripe dates.”* Abd-ul-Hamíd.

بار په سر بدم عبث ن نفس ن پاره كله نه كيږي و نمونڅ ته ټيټه ملا

*“ I profitlessly PLACE a load on my head for the sake of carnal desires,
But my waist never becometh bent for devotion or prayer.”* Kásim
Alí, Afrídí.

342. 2nd Form. The two last radical letters are rejected and two others taken in lieu of them; as غوښتل *to demand or desire*, غواړي *he demands*.

EXAMPLE.

له سَهَم كَتِي نَشَم ن حُسن په لَبَكِر ئِي
وړوځي ئِي لِنْدِي دِي بانږه ئِي سَكَنرِي زَغَرِي

“ Through dread I am unable to look on the host of her beauty—

Her eyebrows are bows ! her eyelashes PIERCE through coats of mail !”

Ahmed Sháh, Abdálí.

343. 3rd Form. In forming the present tense of the verbs of this division, the two last characteristic letters are rejected, and another taken in place of them; as موندل *to find*, مومي *he found*, etc.

EXAMPLES.

پلار ته ئِي سوال و كړ چه همزولي مي واړه لولي حُكم را كړه چه زه هم لولم

*“ She made this request to her father, saying, ‘ All those of my own
age LEARN TO READ, give directions that I may learn to read also.’”*

Adam Khán and Durkhání.

صورتِي هَمَد مان ډير دِي په جهان كښي ولي نه مومي رحمان هَمَد ن زړه

“ There are many extrinsic friends in the world,

But Rahmán FINDETH not a friend of the heart.” Abd-ur-Rahmán.

344. 4th Form. These infinitives lengthen the first short vowel (—) into | for the present ; as *وَيْلٌ* to speak, *وَإِيَّيْهِ* he speaks ; *بَدَّلَ* to weep, *بَدَّلِي* he weeps.

EXAMPLE.

كِهْ خَوَكْ پُبْتِي خَشَكَلَه تِير شُو لِيُونِي أَفْرِيدِي
خَانَمَ بَدَلَمَ نِهْ وَايَمَ حَالِ پَرِيْشَانِ خَيْلِ

“If any one asks, ‘What hath happened to thee, O! Mad Afrídí?’

I LAUGH and WEEP but I DO not TELL my perplexed state to any one.”

Kásim Alí, Afrídí.

345. 5th Form. This includes the infinitives of the 7th class, and is something similar to the one immediately preceding. It changes the short vowel (—) for و in the present ; as *بَلَّلَ* to call or name, *بُولِي* he called.

EXAMPLE.

خُدَايِ رَاذِقِ بُولِي اَوْ رَزِقِ كُنْرِي لِهْ كَسَبَ
پَدَا شِنَاخْتِ وَ خَانِ تِهْ وَايِي حَقِ شِنَاسِ

“Thou CALLEST God the giver of daily bread, nevertheless consider it acquired by employment ;

Yet with all this knowledge, thou callest thyself grateful.” Abd-ur-Rahmán.

346. 6th Form—constitutes the 8th class of infinitives, which reject the last radical letter and take another in place of it ; as *وَرَبَّلَ* to kill, *وَرَبَّنِي* he kills.

EXAMPLE.

سټا د سترگو د بڼرو تر مینځ حیران یم
 یو می وږني په سره اور بل په غمزو

“What between thy eyes and thy eyelashes, I am perplexed and bewildered.

One KILLS me with red fire, the other with sparkling glances.” Abd-ul-Hamíd.

347. 7th Form. The infinitives of the 10th class form the present by rejecting the three last radical letters, and take another in their place ; as *دیشتل* to discharge, *ولي* he discharges.

EXAMPLE.

هسي رنك د بڼرو غشي رسا ولي
 چه هيش خوك لي سلامت نه خي له جنك

“So true doth she DISCHARGE the arrows of her eyelashes,

That no one escapeth with safety from the battle with her.” Abd-ur-Rahmán.

348. 8th Form. The present tense of the 11th class of infinitives is obtained by altogether rejecting the two last characteristic letters of the root and the ل of the infinitive ; as *آرودل* to hear, *آروي* he heard.

EXAMPLE.

چه د سپي آواز لي آروم هسي خوش یم
 لکه خوک په نغمه خوش وي د رباب

“When I HEAR the sound of her dog’s voice, I become as delighted,

As one becometh merry and glad at the melody of the rebeck.” Abd-ur-Rahmán.

349. 9th Form. The infinitives of the 12th class, which constitute this division, reject the last radical and the ل of the infinitive for the present; as *پیرندَل* to recognize, *پیرنِی* he recognizes.

EXAMPLE.

هَغَه بَلْ هَسِي وَرْتَه وَايِي چَه زَه حُكْمَ دَ مَوْلِي نَه پِيرِنَمَ يَا پَه دَا حَايِي حُكْمَ
 دَ خَدَايِي نَه چَايِيرِي يَا دَ خَدَايِي حُكْمَ دَلِ نَشْتَه كَا فِر كِيرِي

“And if the other sayeth unto him, ‘I DO NOT RECOGNIZE the will of the Almighty,’ or, ‘In this place the will of God availeth not,’ or, ‘The influence and power of God, extendeth not here;’ he becometh a blasphemer.” Fawá'id-ush-Sharri'aa.

350. 10th Form. The infinitives constituting the 14th class of transitive verbs, change the final letter for another in forming the present tense, similar to those of the 6th Form, but so far differ inasmuch as the former contain but two letters in the root, and the latter three.

EXAMPLE.

هَيْخَ كِيَاهَ لَه حَايَه نَه خَوْشِي نَمَ مَوْمِي تَه دَ رِزْقَ پَه طَلَبَ مَرِي جِهَانِ دَلِ

“The grass which moveth not from its proper place acquireth moisture; Then wherefore SCOUREST thou the world in search of thy daily bread.”

Abd-ur-Rahmán.

351. 11th Form. The 19th class of infinitives form the present tense by rejecting the last radical letter of the root for two others; as *أَبَلْ* to knead, *أَعْلِي* he kneads.

EXAMPLE.

كَه خِنَكْ دَ زَرَه دَه هَوَسَ پَر لَارِ بِيَانِمَ
 قَدَمَ نَه شِي حَمَا دَ زَرَه فِكْرُوكِرَ لَنَكْ

“ If I TAKE the steed of the heart on the road of carnal desire,
He goeth not along, for my heart's reflection made him lame.” Ahmed
Sháh, Abdálí.

352. 12th Form. The verbs of the 23rd class form the present tense by affixing an extra letter to the root after rejecting the sign of the infinitive; as سول to burn, سوځي he burns.

EXAMPLE.

هر چه اچوي و اورته واره سوځي مور به نشي طلبكار د د دنيا

“ Fire BURNS whatever may be cast into it,

In the same manner, a seeker after this world will not become satiated.”

Abd-ur-Rahmán.

353. It is here necessary to mention that the infinitive كول to do, has two other forms of the third person, besides the regular ones كاند and كا, examples of which are contained in the following extracts :

نصارا په هندوستان حكومت كاند چرته ولاړ هغه خوانان شمشيرنگي
بقالان به سپاهي په هندوستان شو دروزه كاند اشراف چنگلي چنگلي

“ Alas ! Christians EXERCISE dominion over Hindústán !

Oh ! where are those valourous swords-men gone ?

Shopkeepers have now become soldiers in India,

And the great and noble of the land ASK for alms.” Kásim Alí,
Afrídí.*

چه اُميد په عمارت د د دنيا كا د كاند په كشتي سير د دريا كا

“ Whosoever PLACETH his hopes on the fabric of this world,

VOYAGETH on the ocean in a paper boat.” Abd-ur-Rahmán.

* The Afrídís of the present day do not seem to have a more favourable opinion of the shopkeepers than our friend Kásim Alí in the last century.

354. The above form is often written with كَ ; thus—

کہ پہ کَنجِ نَ شَہِی فِخْرِ شَہِیَارِکَ عَاشِقَانِ ئِی نَ دِلِہِرو پہ رُخسَارِکَ

“If a monarch MAKETH a boast of the imperial treasure,

Lovers will make a boast of the cheeks of their beloved.” Abd-ur-Rahmán.

355. The affixed نَ or نہ already described for the other tenses, is also used with this.

EXAMPLE.

چہ دِی وَاِی ہِغہ مَکَانِی نَ دہ پند وَاِہ غلت دِی کِنَاہُونِ نَ دہ
لومہ دِی بُکَارِی نَ مومنانِ پَرَنکِ رَنکِ ئِی بُوِیُوِنَ

“Act not as he says, for the whole of his advice and counsel is delusive and wrong. Sin is his snare—the fowler of the Faithful—and MAKETH them SLIP and slide in many ways.” Fawá'id-ush-Sharrí'æa.

The Aorist Tense مُضَارِعُ.

356. The aorist or future indefinite tense of transitive verbs, is formed in a similar manner to that of the intransitives already described, but they have also some peculiarities of their own.

357. I have before remarked respecting the intransitive verbs, that properly speaking this tense is an original one, and the present formed from it by merely rejecting the prefixed وُ, whilst the present tense of those which reject this particle, is the same as the aorist itself.

358. There are four different forms of the aorist, which I shall describe separately.

359. 1st. Thirteen out of the twenty-four classes of transitives—1st, 3rd, 4th, 6th, 7th, 8th, 11th, 12th, 13th, 14th, 19th, 21st, 22nd, and

23rd, merely differ from the present by taking the prefixed *و*, as seen from the following examples :

هر زاهد چه زهد واخلي بي مرشد
د خوشحال ختک په پوهه تش پلي دي

“ Every recluse who MAY BEGIN a life of devotion without a guide or director,

In the imagination of *Khushhál Khaṭṭak*, is but an empty pod.” *Khushhál Khán*.

سل جفا که وۀ وينم په سترگو ستا له لاس
ستا په جفا نه کيږي هرگز باور څما

“ Though I MAY BEHOLD with mine eyes an hundred wrongs at thy hand,

Yet I shall never become convinced of thy injustice and cruelty.” *Abdur-Rahmán*.

عرض ئي وگر سليمان پيغمبر ته اي بادشاهه په نوشاده وکره فرمان
چه يو هسي حكايت وکره دلپته چه ئي واورې ن مجلس واره ياران

“ They made a request unto the prophet *Sulímán*,

Saying, ‘ Oh king ! give direction unto *Nóhshúdah*,

That he here repeat a tale in such a manner,

That the whole assembly of friends MAY HEAR.’ ” *Saif-ul-Mulúk*.

دنيا څاي دي د كندكي ئي له د ځايه څان له لر و ساتي ئي چر نه
وي سرنكون په كني پريوزي ئي *

* The second person plural in some works is written as above instead of with *ي*.

“ *The world is a place of filthiness and impurity—YOU SHOULD KEEP your minds at a distance from it, that you may never fall head downwards into it.*” Fawá'id-ush-Sharri'æa.

360. The prefixed و of this class of infinitives is often rejected as redundant, like the ب of the Persian.

The following is an example :

امیدوار یو چه په برکت ن راستی دواړه له منکلی ن اندوه خلاصی
بیامومو

“ *We are hopeful that through the blessing of veracity and candour, both of us MAY OBTAIN redemption from the talon of grief and anxiety.*” Æ'yár Dánish.

361. 2nd. Six classes of infinitives—the 5th, 9th, 10th, 16th, 17th, and 20th, entirely reject the prefixed و in the aorist, and therefore this form of the verb does not differ from the simple present in any way.

EXAMPLES.

که سر په مینه بایلم بیا څه کیله څما ن
 چه سرستا په ننگه بایلی ن هغولې ژړا ن

“ *If I SHOULD stake and LOSE my head on love, then what blame is it of mine ?*

If THEY SHOULD STAKE their heads on thy esteem, what cause of grief is it to them.” Ahmed Sháh, Abdálí.

اوس را څه چه غم اندوه ن دنیا پرېږدو
 دا صحبت ن شراب کرم کرو ننه شان

“ *Come now, that WE MAY ABANDON the sorrow and trouble of the world !*

That after a good fashion we may warm this companionship with wine." Saif-ul-Mulúk.

362. 3rd. The transitive infinitives of the 2nd class which are formed from adjectives by the addition of وُلْ,* require the aorist tense of كَوُلْ and كِرْل to do, to perform; as in the following examples of دُكَوُلْ to fill, and زِبَادَوُلْ to prove.

د سپورمي پدود ئي مات صبا په سرکا
که نن دك كاذن فلك كچكول د چا

"Like the moon, fate breaketh on the head to-morrow,

The wallet of any one which IT MAY FILL to-day." Abd-ul-Hamíd.

هغه يار آشنا مي نشته چه پري حق د ياري زباد كرم

"That friend and companion of mine, alas! is now no more,

That on him I MIGHT PROVE the sincerity and truth of friendship."

Abd-ul-Hamíd.

363. The verb كَوُلْ to do, as I have before observed, besides the regular form, has two other forms of the present for the third persons singular and plural. One of these, written که, ك or كا, is used with the addition of the necessary affixed pronouns, and the prefixed و, for all the inflexions of the aorist both singular and plural.

EXAMPLE.

که په دبه اقرار وکه هم په زړه اعتبار وکه چه خدایي یو دې ما منلي
پاک رسول دې راستولي دې بي شکه مسلمان شي مسلمان اهل
ایمان شي

* See page 96, paragraph 160, and page 163, paragraph 281.

“ *He who MAY CONFESS with his tongue, and MAY truly VENERATE, in his heart—*

Saying, ‘ I have acknowledged the One God, and the holy Prophet has been sent—

Verily, he becometh a Mussleman, and the Mussleman is an orthodox man.” Rashíd-ul-By’án.

364. The other form of the third person present *كَانَ*, is also used for the aorist, but merely in the third persons, and with or without the prefixed *وُ*.

EXAMPLES.

مُعْتَزِلَةٌ دِي وَيَلِي مَسْلَمَان چِه كَبِيرَه كُنَاه وُكَانِدِ لِه اِيْمَان بَه دِي وُزُزِي
وَلِي پَه كَفَر دَاخِل نَه وِي نَه كَافِر نَه مَسْلَمَان وَر تَه وَايَه شِي

“ *The Mu’atazilas* have said, that Musslemans who MAY COMMIT an enormous sin, will doubtless depart from their faith, but it will not constitute paganism, and they cannot be termed either Infidels or Believers.”*

Fawá’id-ush-Sharrí’æa.

أَب وُتَاب نِي عَالَم كَبِير لَكِ افْتَاب شِي
هَر جَبِين چِه تَابِنْدَه كَانِدِ اِخْلَاص

“ *The brightness and lustre, will become world-conquering like the sun, Of every brow, which candour and probity MAY ILLUMINE.”* Abd-ul-Hamíd.

1st Future or Precative Tense *حَاضِر*.

365. This tense like the corresponding one for the intransitives, merely differs from the aorist in the third person singular and plural to

* A sect of Muhammadan schismatics.

which is prefixed و, the peculiar sign of the 1st future, and the third persons of the imperative mood.

366. There are three forms of this tense, which differ slightly from each other.

367. 1st. The regular verbs which take the prefixed و in the aorist, merely prefix the و to it for the first future.

EXAMPLE.

تازه اودس دِ رُ کا وُلِ غُسلِ بهترِ دي دوه دِ پاک چادر واخلي چه
وي نوي يا وي وُللي يو دِ لُنک کا بل دِ په اوږو کا

“He should perform the ablutions anew; still washing the whole body is much better. HE SHOULD also TAKE two clean cloths, which may be either quite new or washed, one of which he should wrap round the loins, and the other he should throw over his shoulders.” Fawá'id-ush-Sharrí'æa.

368. 2nd. Those verbs formed from nouns and adjectives by adding وُل as already described,* which require the assistance of كول to do, in forming their different tenses, do not take the prefixed و in this tense.

The following is an example :

ولي لازم په هر مومن دي چه دا خو خبر دي د زده کا چه ايمان
خپل پر قوي کا

“Moreover it is incumbent on every believer, that HE SHOULD LEARN by heart these few words, that he may thereby strengthen his faith.” Makhzan Afghání.

369. 3rd. The different forms of the aorist of كول to do, are used

* See page 96, paragraph 160, and page 168, paragraph 281.

with the prefixed و of the third persons, for the first future also, either with or without the prefixed و ; as,

شِبْهٌ وَوَرَشٌ و عِبَادَتِ كَا تَرَكَ و وَاوَاهُ مَعْصِيَتِ كَا
 حَانَ و جَوْرٍ پَه شَرِيعَتِ كَا تَلَّ و زَرَّةٌ تَه نَصِيحَتِ كَا
 نَنْ دِيدَنْ كَاذِبِيَا تُونِ دِي

“ *Day and night HE SHOULD WORSHIP and adore ;*

HE SHOULD ABANDON all sin and disobedience ;

HE SHOULD ever GIVE good counsel to his heart ;

And SHOULD KEEP himself according to the law.

He should make observation to-day, for to-morrow is separation.”

Mukhammas of Abd-ul-Kádir.

كِه نَمَازِي سَرِي رَنخُورُ شِي وَدُرِيدَه بَانِدِ زُرُورُ شِي حُكْمِ دَا دِي پَدَه
 بَانِدِ چَه و نَمُونُخِ پَه نَاسْتِي كَانِدِ

“ *If a man in the constant habit of praying, may become afflicted with sickness, and it may be difficult for him to stand up, it is the order that HE SHOULD SAY his prayers sitting.*” Rashíd-ul-By’án.

370. The second person of the imperative, is sometimes used with the و prefixed for the third person of the first future, as in the following extract :

پَه حَه خَوِيَسِ پَه حَوَانِي كَبِي فَرَاغَتِ نِي
 خَدَايِ و وَاخَلَه اِي و پَنَجَابِ نَادَانِ جَمْتِ

“ *In the hope of what pleasant thing art thou in the time of youth free from care ?*

MAY the Almighty REMOVE THEE! oh thou ignorant Panjábí Jatt!"
Futtih Khán, Mirzá.

371. The termination نَ or نه previously described, is added to this as well as the other tenses of verbs for the third person.

EXAMPLE.

په شرح تمبیه کښي دي راورې پر عزیزان کاونديان د مړده مُستحب
دي چه طعام د دي د مړده و قبيلي ته ور واستويڼ

"It is stated in the *Sharakh Tanbiah*, that it is right on the part of the relations and neighbours of the defunct person, that THEY SHOULD SEND victuals to his family." Fawá'id-ush-Sharrí'æa.

2nd Future Tense مُسْتَقْبَل.

372. The second future tense of transitive verbs, of which there are four forms, is obtained from the different forms of the aorist by the addition of the prefixed به, and are as follow.

373. 1st. Regular infinitives which take the prefixed وُ for the aorist; as,

تاسي وروتر به په ښکار شی په خپل شکار به کرفنار شی
دي به وُباسي له دله تر به واره شي غاښه
زور ليوه به غاښ پر تيز کا نازک تن به ئي ريز ريز کا

"You brothers will go in search of game, and will be so much taken up with your sport,

That YOU WILL PUT him altogether OUT of your minds, and will become incautious regarding him.

Then some old wolf will whet his fangs on him, and will tear his tender limbs asunder." Yúsusuf and Zulíkha.

له ناصِحَ به لِّي وَاكْتَرِمَ بِهِ قَطْعَهُ كَه نَ صَبْرُ حُهُ اَوْبَالِ شَه رَا تَه پِيئِسْ

“ By inference I WILL CONCLUDE that it is occasioned by my monitor,
If through patience and long-suffering any misfortune befalleth me.”

Abd-ul-Hamíd.

374. The regular infinitives in this as well as in the aorist sometimes reject the prefixed و; as,

دَائِي وَهَ وَيَلِ اِي لَوْرِ خَدَايِ نِ نَكَ
چَه وَ چَا وَ تَه به وَايَمَ دَا شَان رَا زِ نِهَانِ

“ The nurse said, ‘ oh daughter ! now God forbid,

That I SHOULD MENTION such a secret matter to any one.’ ” Saif-ul-

Mulúk.

375. The به of this tense sometimes precedes the و and *vice versá*. It depends on whether a regular personal pronoun (ضَمِيرٌ مُنْفَصِلَةٌ) as well as an affixed pronoun (ضَمِيرٌ مُتَّصِلَةٌ) be used, or the regular personal pronoun omitted at the beginning of a sentence.

دَا لِّي وَهَ وَ كَه بِهِ لَوِي وَرَخَ نَ حَشَرِ پُرْسِشِ وَ كَانِدِ پَعْدَلِ پَاكِ رَحْمَانِ
زَه بِهِ وَ پُبْنَتَمَ صَالِحِ نَ حَمِيدِ زَوِي نَ تَمَامِ خَلْقِ لَهُ عَدَلِ لَهُ اِحْسَانِ

“ He said thus unto him, ‘ On the great day of resurrection,

And the Almighty shall make enquiry concerning justice ;

I WILL ENQUIRE of thee, Oh ! ‘ Saleh son of Hamíd,

Regarding the equity and beneficence shown to the whole nation.’ ”

Saif-ul-Mulúk.

خُو په خِيَلُو وَيَنُو اَلْ غُنْدِي غَرَقِ نَوِي وَ بَه نَه وَيَنِي رُخْسَارِ كَلْفَامِ نَ سَتَا

“ *Until he may not have become immersed like the rose in his own blood,*
 HE WILL not BEHOLD *thy blooming rose-coloured cheek.*” Abd-ur-

Rahmán.

376. 2nd. Infinitives, in other respects perfect, which reject the prefixed *و* in the past tense, also reject it in the aorist, and consequently in the second future also.

EXAMPLE.

اول غم خما دغه دي چه په وقت د خنكدندان ب ايمان يوسم كه ب
 بايلم

“ *In the first place, my concern is as to whether at the time of death*
 I SHALL BEAR AWAY *my faith, or whether I SHALL LOSE it.*” Fawá'id-
 ush-Sharr'æa.

377. Compound infinitives formed by prefixing a participle to a simple verb, such as *پريښول* to place, *كښيستل* to seize, etc., also reject the *و*.

EXAMPLE.

زه خو ستا په خبره حد د شرعي پر به نردم هغه وه ويل رښتيا د
 وفرمايل ولي هر څوك چه د وقف له مال خه خيز په غلا يوسي
 لاس پريكول ئي نشته

“ *I certainly WILL NOT RELINQUISH the punishment agreeable to the*
laws. The Durwesh said, ‘You command truly, nevertheless, he who
stealeth part of any property devoted to pious uses, it is not lawful to cut
off his hand.’” Gulistán.

378. 3rd. Infinitives formed from adjectives, nouns, or pronouns, by adding *ول*, require the aid of *كول* to do, in this as well as the other

tenses, and consequently are subject to the same rules as that verb in forming the second future tense ; thus,

هَغِي جَلِي وَخَلَمِي چَرْتِه راغلي دا کافر دي ستا به مات کاندِه هَدُون

“The young maiden said, ‘Oh youth! wherefore hast thou come here? This is an infidel, and HE WILL BREAK all thy bones!’” Bahrám Gúr.

379. The infinitive كَرَل to do, is sometimes used in forming the tenses of these derivative verbs ; as,

شَو غَم خورَم نَ دِ چار پيدا نشي زه به غُوشِ كَرَم مَرِي په تيغ بُران

“How long shall I endure sorrow? There is no remedy found for this! And therefore I WILL CUT my throat with a sharp sword.” Saif-ul-

Mulúk.

380. 4th. The infinitive كَوْل to do, chiefly used as an auxiliary to other verbs, particularly those of the 3rd form just described, prefixes the هُ to its different forms of the aorist for the second future.

EXAMPLES.

زه رحمان به خه خواب كَوْم ويار ته

و برونديو ته نَ مَرِيو خه خواب دي

“What answer SHALL I Rahmán GIVE unto my beloved?

What reply is there from the dead unto the living?” Abd-ur-Rahmán.

رحيم رحم په قيامت كا كافران به پَدْرُوخ كا موَمنان به په بنادي كا
كافران به هَزِيْمَت كا

“The merciful showeth mercy at the last day. Infidels HE WILL SEND to Hell, but the Faithful HE WILL MAKE joyful and glad, and infidels HE WILL DISPERSE and PUT TO FLIGHT.” Makhzan Afghání.

گرزي په چمن کښي شنه طوطيان بلبلان کډوډ
 اوس به خزان راشي پر به کاند بوستان کډوډ

“Green parrots and nightingales fly about the parterre in disorder and tumult,

But the autumn will now soon arrive, and WILL DISORDER the garden for them.” Abd-ul-Kádir.

THE IMPERATIVE MOOD **أمر**.

381. The imperative of transitive verbs like that of the intransitives, is not subject to change in termination for gender, and has no first person singular or plural. It merely differs from the aorist and first future as regards the pronominal affixes, and the **د** the peculiar sign of the third person of the latter tense.

382. There are four descriptions of the imperative, which may be thus defined—

1st. Regular infinitives which take the prefixed **و** in the past and aorist tenses, also use it in the imperative; thus,

نور اورنگک و غوږ و باسه و مات
 د جنګ حال واوره له ما نه څما مهمان

“Then Aurang said GIVE EAR unto me! HEAR the account of the battle from me, oh! my guest.” Bahrám Gúr.

Like the **ب** of the Persian imperative, the regular infinitives in Pushto often reject the prefixed **و**; as in the following example.

که څوک وائي هونيار کوم دي وايه دا دي
 چه بي خدايه نوره مينه په چا نه کا

“If a person enquireth—who is most discreet? SAY it is he

Who placeth not his affections on any one save the Creator.” Abd-ul-

Rahmán.

383. 2nd. Infinitives which totally reject the و in the past and aorist, also do away with it in the imperative ; as,

يَعْقُوبُ وَهُوَ تَأْسِي دُرُومِي ۙ نَ صَحْرًا خَوْنِي بِيَا مَوْمِي
يُوسُفُ مَه بِيَايِي ۙ لَه مَا نَه دَا وِينَا دَه پَه مَا كِرَانَه

“Yakub said, DEPART and ENJOY YOURSELVES by roaming in the forest,
But DO NOT TAKE Yúsuf from me, for this matter is afflicting to me.”

Yúsuf and Zulíkhá.

384. The imperative mood of compound infinitives also belong to this form ; as,

پَرْدِي پَرِيدَه كَه پَه قَطْعَ مَوْرُ وُ پَلَارِي ۙ نَ هَمچَا وَ هَمچَا مَه شَه پِيدَا طَمَع

“The stranger LEAVE OUT of the question, for verily, even though it may be a mother or father,

Let it not happen, that any one may be in need of the help of others.”

Abd-ul-Hamíd.

385. 3rd. Like the corresponding forms for the aorist, and future tenses, the infinitives derived from adjectives, etc. require the assistance of كَرَل or كَوْل to do, in forming the imperative.

EXAMPLE.

بِيَا دُوبَارَ بَدْرَه خَاتُونِ زَيْلِ اِي خُورِ
كَه خُدَه حَق پَزْرَه لَرِي شِيرِ نَ مَادَرِ
يُؤْخَلْ مَخْ وَ خُپَلْ كَايِلِ وَ تَه خُرْكَندِ كِرَه
مَحْمَتُونَه لِي دِيرِ كَرِي بَعْرُ وَ بَرِ

“ *Again for the second time Badrah Khátún said, ‘ oh daughter !
If thou hast any gratitude for thy mother’s milk,
One time at least, SHOW thy face unto thy afflicted lover,
For he has performed many toils and troubles both by sea and land.’*”

Saif-ul-Mulúk.

386. Some of these infinitives have also another form of the imperative, in which the last radical letter of the regular imperative is changed into انر, as will be seen in the following example :

په شتابي ئي خبر راوانري ډر درومي راوي ئي تر ما پور په تلوار

“ *Go to him quickly, and TRANSMIT information regarding him,
And with all possible speed bring him into my presence.*” Saif-ul-

Mulúk.

387. As in the preceding form of the imperative, some of the infinitives included in this, have also a second form ; thus,

بادشاه و فرمايل نور خوراك راوانري
دا عفریت په بڼه عنوان سره مور کاني

“ *The king commanded, saying, ‘ bring you some more victuals,
And SATIATE this demon in a proper manner.’*” Saif-ul-Mulúk.

388. 4th. The infinitive کول to do, is somewhat irregular in the imperative, having که, وکه, or کوه, for the second person singular, and کوي with the necessary personal pronouns, for the third person singular and plural. کوه is changed into کوي for the plural of the second person.

EXAMPLES.

د سحر بان خوش نسيم خبر راوړه
د زړه گل مي خندان که په بوستان کښي

“Bring tidings of the fragrant zephyr of the morning!

GLADDEN the rose of my heart in the blooming garden!” Ahmed Sháh, Abdálí.

جَنَكَ كَوَهْ لَهْ غَلِيمَانَ سَرَهْ زَرِي
بِيرْتَهْ تَيْبَنْتِ وَرَ شَرْنَ مَهْ كَرَهْ هَسِي بُوِي

“Do battle with the enemy oh my son! do not retreat from them, so it behooveth.” History of Hasan and Husain.

389. The prefixed *و* is sometimes retained and at times rejected.

THE POTENTIAL MOOD *صِيغَةُ اِمْكَانِي*.

390. The Pushto like the Muráthí language has no regular form of the potential mood, and the Passive form of the verb is used instead with a slight difference in the construction.

391. There are but three tenses—the present, past, and future.

392. Intransitive verbs have no passive voice, but a passive form—the different past participles with the auxiliary, *to be*,—is used for the potential of intransitives. The verb agrees with the agent, and the masculine or feminine form of the past participle must correspond accordingly; but the third persons of the past tense of the auxiliary, like all intransitive verbs, alone has a different termination for the feminine gender.

393. Therefore, whenever the passive form of an intransitive verb is met with in a sentence, it can be instantly recognized as the potential mood.

The following are examples :

Present Tense حال.

ستا دَ عشق له موج په هڅ لوري وتي نه شم
دواړه لاس مي پرواته د عقل په لانبو کني

“From the waves of thy love I CANNOT ESCAPE by any road :

Both my hands have become powerless for the swimming of wisdom.”

Abd-ur-Rahmán.

Past Tense ماضي.

زه نه شوم تيريدني له يوه خَس ميني تير كړم هم تر سره هم تر مال

“ I COULD NOT OVERLOOK even a straw or a splinter,

But love hath made me disregard both life and goods.” Abd-ur-

Rahmán.

که ستاسي د مرتبي په جهت يو جهت مي معين شي چه سبب د
جمعيت د زړه وي نور تر عمر پوري له شكر د هغه بهر به وتي نه شم

“If through your rank, some mode of livelihood be established for me which may cause peace of mind, I SHALL NOT BE ABLE to emerge from the debt of gratitude as long as I live.” Gúlistán.

394. The transitive form of the potential is easily distinguished from the passive voice, as both the agent and the object *must* be expressed for the former, whilst in the latter the agent is never expressed, or remains unknown. The verb also agrees with the object in gender and number for the former, and the agent must be in the instrumental or agent case in the past tense. The object is sometimes put in the dative, as is also the case with regard to a few infinitives which require it.

Present Tense.

لکه بی لاس لستونری خه کَری نه شی
 هسی بی فضل بنده دی مُضطرب

“*In the same manner as an armless sleeve CANNOT DO any thing,
 So without grace and favour, man is confounded and perplexed.*” Abd-
 ul-Hamíd.

Past Tense ماضی.

یو بزرگ ویلی دی نَن رَوخ چه کُولی شی نه پوهیگی او چه پوهیگی
 نه شی کُولی هر کله چه کُولی می شه نه پوهیدم او چه رُپوهیدم
 کُولی می نه شه

“*A holy man hath said—‘ To-day that you are able to do, you do not
 understand, and when you understand, you are unable to perform ; and
 in the same manner WHEN I COULD DO, I did not comprehend, and when
 I comprehended I COULD NOT PERFORM.’*” Æ’yár Dánish.

Future Tense مُستقبل.

ته به بار نَ امانت زغملی نه شی نَ صلاح پَر لارِخِره خه نو آموز

“*Thou WILT not BE ABLE TO BEAR the burthen of trust,
 Therefore travel light on the road of integrity, thou inexperienced
 one !*” Futtih Khán, Mirzá.

هر سنگ کلوخ چه لیده کیبری نَ دِ دهر
 واره کَری دی خوگ نَ شاه خوگ نَ کدا

“*Every stone and every clod of earth of this world which IS SEEN
 All are skulls, some of kings and some of beggars.*” Abd-ur-Rahmán.

The Passive Voice صيغۀ مجهول.

395. The passive voice of a verb is called مجهول from the Arabic word signifying *unknown*, as the agent is never mentioned.

396. Transitive verbs alone have a proper passive voice, which is obtained by prefixing the different forms of the past participle to the auxiliaries شول or كيدل to *be*, or *become*; as in the following examples.

Present Tense حال صيغۀ حال.

په حُجَّةُ الْإِسْلَامِ كِنْبِي دِي رَادِجِي چِه خوك زَرا كَا مَسَاجِدِ پِه چِراغُونِ
وَرَبَّيْلِي شِي هَميشه كُناهُونَ نَ اُويا زَره كَالوَه

“It is stated in the *Hujat-ul-Islám* that if a person lighteth places of worship with lamps, HE IS ever FORGIVEN the sins of seventy thousand years.” Fawá'id-ush-Sharri'æa.

يوه ورخ د هغه په مَجْلِسِ كِنْبِي شاه نامه د فَرْدَوْسِي پِه زوال د مَمْلَكَتِ
د ضحاک او په دَر د فَرِيدُونِ لوست شوه

“One day the *Sháh Námah* of *Ferdowsí* WAS BEING READ in his assembly, on the subject of the decline of the dominion of *Zohák*, and on the prosperity of that of *Feridún*.” Gúlistán.

Past Tense ماضِي مَطْلَق.

قضاكار د يوه بَهر په دروازه په تَهْمَتِ د جاسوسِي كِنْبِيوَتَلِ او دواړه سره
په يوه كوټه كِنْبِي قَيْن شول او وروړر پَسِي رُ بَبَلِي شه

“It so happened that they were apprehended at the door of a certain city on suspicion of being spies, and were placed together in a chamber, and its door WAS CLOSED UP on them.” Gúlistán.

Perfect Tense ماضي قَرِيبَ .

تر هغه مَر شوي نه ئي پيش له مَرَك فقيرِي باطله وگنره نادان خپل

“If thou HAST not BECOME DEAD to the world before death,

Count, oh fool! as false and futile, all thy devotion and austerity.”

Kásim Alí, Afrídí.

Pluperfect Tense ماضي بَعِيدَ .

درويش لره په درست مَر كښي زوي وركړي شوي نه وه وويل كه
خَبْتَن تعالي زوي لاله را كړي بي له دي خرقې چه مي اغستيده
نور هر څه حما په ملك كښي وي قربان د درويشان دي

“During the whole of the Durwesh's life no son HAD BEEN GIVEN unto him. He said, ‘If the Almighty bestoweth a son on me, save this ragged garment which I have clothed myself in, whatever else may be in my possession, is an oblation to the poor.’” Gúlistán.

2nd Future Tense مُسْتَقْبَلَ .

دام د هيشوك نږدي د دنيا وړه كذار ته
بنكار به كړلي نه شي د سيمرغ د عنقا

“No one should place a snare on the highway of this world,

The griffin and the phoenix WILL NOT BECOME the PREY of any one.”

Abd-ur-Rahmán.

Aorist Tense مُضَارِعَ .

پلار ور ته وه ويل اي خوي په هر هغه څه چه پوهيږي ته نيز وه وايه و
ئي ويل ويريږم چه وپېنډي شم له هغه نه چه پر نه پوهيږم

“His father said unto him, ‘Oh son! whatever matter thou art acquainted with, do thou also state.’ He said unto him, ‘I fear I MAY BE ASKED concerning that with which I am not familiar.’” Gúlistán.

Doubtful Past Tense ماضي تَشَكِيكَ

دريم هغه سړي چه له خپل نوکړي یستلي شوي به وي او دو باره
 ئي امید ن نوکړي بیا مندلو نه وي

“Third—that man who MAY HAVE BEEN REMOVED from his office or situation, and who may have no hope of obtaining it again.” Æ'yár Dánish.

Past Conditional Tense ماضي شرطیه

کاشکي دا خوي هپچري له عنم په وجون راغلي نه واي او مينه محبت
 خما په هغه باند نه واي چه ن دي ن پاره دا نيولي په ناحق
 وجلي شوي نه وي

“Would to God that this son from non-existence had not come into being! that my love and affection had not been placed on him! and this weasel HAD NOT BEEN unjustly KILLED on his account.” Æ'yár Dánish.

397. There is another method of forming the passive voice by using the imperfect tense of verbs with the auxiliaries, but it is peculiar to the transitive verbs, and is not used in forming the compound tenses. For the singular, the third person is used for all three persons, and the third person plural for the plural forms.

The following are examples :

صیغہٴ حال Present Tense.

خَمَكَمَدَن كِه هَر خُو تَرِيخِ وَ تَلَخِ وَايِه شِي
سَتَا دَ لَبُو پِه مَدَدِ اَبِ حَيَوَانِ دِي

“The agony of death, although it IS CALLED so bitter and so sharp ;

Yet by the help of thy sweet lips, it is the water of immortality.” Abd-ur-Rahmán.

دَا اَتِه وَايِه صِفَاتِ ذَاتِيه وَر تِه وَبَلِ شِي تَلِ لِه ذَاتِ سَرِه قَدِيمِ وَايِه
بَلَلِ شِي

“The whole of these eight qualities (of God) ARE CALLED natural, and together with the essence itself, ARE TERMED primitive and pristine.”

Fawá'id-ush-Sharrí'æa.

ماضِي اِسْتِمْرَارِ Imperfect Tense.

تَرِدِ حَدِ دُوبِي كَاتِه خُو بِنَكَرِيْدَن شِه دَعَه پَسِ شِه شَاهِ وَ مَصْرِ تِه كَرْدَانِ

“They continued to look towards him as long as he WAS BEING SEEN, After which the king set out on his return to Egypt.” Saif-ul-Mulúk.

2nd Form for the مُدَامِي or Continuative Tense.

دُوبِي بِه وَايِي عَمَلُونِ خَمُورِ دَا وَوَجِه پِه مَسْجِدِ بِه مُورِ پِه هَسِي وَقْتِ
حَاضِرِ شُو چِه اَذَانُونِ بِه هَلْتِه وَاوَرِيْدَن شُو

“They will say, ‘Our practices were, that we used to be present in the mosque at such a time, that there WE always USED TO HEAR the calls to prayer.’” Fawá'id-ush-Sharrí'æa.

Past Tense ماضي مُطْلَق.

پادشاه په غضب شه او د خبر تحقیق و فرمایه پس قاصد و نیوه شه
او خط و لوستي شه

“The king became enraged and ordered a solution of the matter. So the messenger WAS SEIZED and the epistle read.” Gúlistán.

Second Future Tense مُسْتَقْبَل.

پس له مرگ به حساب له سړي غوښت شي
په انداز او په مقدار د د نیا

“After death an account WILL BE REQUIRED from every man, According to the number of the sins of this world.” Abd-ur-Rahmán.

Aorist Tense مُضَارِع.

که له چا هسي رنگ خبره واوریده شي چه پر کفر لازم کيږي حکم د
کفر پر هغه مه کولي بويه کښد بي قصد ئي له ږي وي وتلي يا په
معني ئي نه پوهيږي په دا نه کافر کيږي

“If such a speech BE HEARD from any person on which certain blasphemy ariseth, it is not necessary to adjudge it as such on that account alone; for it may have fallen from him unintentionally, or perhaps he may not understand its signification, and therefore he does not become a blasphemer on that account.” Fawá'id-ush-Sharrí'æa.

Past Conditional Tense ماضي شَرْطِيَه.

که په خوا تر آشنائي بيلتون لیده شوي
هيڅ بنده د خدايي به نه وه په دا کار کښ

“ Before friendship ariseth, WERE but absence TO BE SEEN,

No servant of God would become mixed up in the matter.” Abd-ur-Rahmán.

398. Both forms of the passive are occasionally to be met with in the same sentence ; thus,

يا دا هسي رَنك وَايِي چه په خريدَن په فروختن خو دروغ ويلي نه
شي نفع سَوَد تَرِ مُنْدَه نه شي يا دا وَايِي له دروغ وُ خيانت چاره نشته
چه حرام نَ خدايي تعالي سپك كَنرِي كافر كيږي

“ Or if he thus sayeth, ‘ that in buying and selling until falsehood is not SPOKEN no profit IS OBTAINED, or if he sayeth that there is no expedient save in falsehood and perfidy, in order that that which is unlawful in the sight of God be considered trivial and trifling, he becometh a blasphemer.” Fawá'id-ush-Sharri'æa.

399. After this lengthened analysis of the Pushto verbs, it will be advisable to give a table of the moods and tenses according to the arrangement with which the European learner will be best acquainted ; although the Arabic method, which is the same as the Hebrew, is by far the most simple ; and I imagine that few will commence Pushto who are unacquainted with Persian, and the primary rules of the Arabic Grammar, necessary in the study of it.

400. It will be more particularly requisite to give a table of all the moods and tenses of a few imperfect and irregular intransitive verbs, on account of the varieties which they assume ; but I shall retain the simpler method in the conjugations of the regular transitives and intransitives.

401. Conjugation of the irregular, imperfect intransitive verb راغلكل *to come*.

مَصَدَرٌ INFINITIVE. راغلكل *to come*.

Present Tense صيغهُ حال.

Singular.

Plural.

راخَم I come.

راخُو we come.

راخي thou comest.

راخي you come.

راخي he, she, it comes.

راخي they come.

Imperfect Tense ماضي استمرار.

S.

راتلَم or راتلَم I was coming.

راتلَي or راتلَي thou wast coming.

Mas. راتِه or راتِه he, or it was coming.

Fem. راتلِه or راتلِه she, or it was coming.

P.

راتلُو or راتلُو we were coming.

راتلَي or راتلَي you were coming.

M. راتلِه or راتلِه they were coming.

F. راتلَي or راتلَي they were coming.

Second Form for Continuative Tense.

S.

به راغلكم I used to come.

به راغلكي thou usedst to come.

M به راغكي he, or it used to come.

F. به راغله she, or it used to come.

P.

بِهَ رَاغَلُوْ or به رَاغَلُوْ we used to come.

بِهَ رَاغَلِيْ or به رَاغَلِيْ you used to come.

M.

بِهَ رَاغَلْ or به رَاغَلْ they used to come.

F.

بِهَ رَاغَلِيْ or به رَاغَلِيْ they used to come.

ماضِيْ مُطْلَقْ Past Tense

S.

رَاغَلَمْ or رَاغَلَمْ I came.

رَاغَلِيْ or رَاغَلِيْ thou camest.

M.

رَاغِيْ he, or it came.

F.

رَاغَلْهَ or رَاغَلْهَ she, or it came.

P.

رَاغَلُوْ or رَاغَلُوْ we came.

رَاغَلِيْ or رَاغَلِيْ you came.

M.

رَاغَلْ or رَاغَلْ they came.

F.

رَاغَلِيْ or رَاغَلِيْ they came.

ماضِيْ قَرِيْبْ Perfect Tense

S.

F. رَاغَلِ يَمْ M. رَاغَلِيْ يَمْ I have come.

F. رَاغَلِ يِّيْ M. رَاغَلِيْ يِّيْ thou hast come.

F. رَاغَلِ دَهْ M. رَاغَلِيْ دِيْ he, she, it, have come.

P.

M. راغلي يو *we have come.*

M. راغلي يي *you have come.*

M. راغلي دي *they have come.*

Pluperfect Tense ماضي بعيد.

S.

F. راغل وم M. راغلي وم *I had come.*

F. راغل وي M. راغلي وي *thou hadst come.*

F. راغل وه M. راغلي وه *he, she, it had come.*

P.

راغلي وو *we had come.*

راغلي وي *you had come.*

F. راغل و M. راغلي وو *they had come.*

First Future Tense امر حاضر.

S.

راشم *I should come.*

راشي *thou shouldst come.*

راډ شي or ډ راشي هغه *he, she, it should come.*

P.

راشو *we should come.*

راشي *you should come.*

راډ شي or ډ راشي هغو *they should come.*

Second Future Tense مُسْتَقْبَلٌ.

S.

زَهْ بِهْ رَاشِمَ or رَا بِهْ شَمَ I will come.
 تَهْ بِهْ رَاشِي or رَا بِهْ شِي thou wilt come.
 هَغَهْ بِهْ رَاشِي or رَا بِهْ شِي he, she, it will come,

P.

مُنْكَا بِهْ رَاشُو or رَا بِهْ شُو we will come.
 تَاسْ بِهْ رَاشِي or رَا بِهْ شِي^ you will come.
 هُغُو بِهْ رَاشِي or رَا بِهْ شِي they will come.

Subjunctive or Aorist Tense مُضَارِعٌ.

S.

P.

رَاشِمَ I may, shall, etc. come. رَاشُو we may, shall, etc. come,
 رَاشِي thou mayest, etc. come. رَاشِي^ you may, shall, etc. come.
 رَاشِي he, she, it, may, etc. come. رَاشِي they may, shall, etc. come,

Doubtful Past Tense مَاضِي تَشْكِيكٌ.

S.

F. رَاغَلِ بِهْ يَمَ M. رَاغَلِي بِهْ يَمَ I may have come.
 F. رَاغَلِ بِهْ ئِي M. رَاغَلِي بِهْ ئِي thou mayest have come.
 F. رَاغَلِ بِهْ وِي M. رَاغَلِي بِهْ وِي he, she, it, may have come.

P.

رَاغَلِي بِهْ يُو we may have come.
 رَاغَلِي بِهْ يِي^ you may have come.
 رَاغَلِي بِهْ وِي they may have come.

ماضِي شَرْطِيَه.

S.

راتلَم or که راتلَم *If I had come.*راتلَي or که راتلَي *If thou hadst come.*M. که رات *If he or it had come.*F. که راتلَه or که راتلَه *If she, or it had come.*

P.

راتلَو or که راتلَو *If we had come.*راتلَي^ or که راتلَي^ *If you had come.*M. که راتلَل or راتلَلَه *If they had come.*F. که راتلَي or راتلَلَي, که راتلَل or راتلَلَل *If they had come.*

اَمْرَ مَوْجِبِ مَوْجِدِ.

S.

راشَه, راش, راشه or راش *come thou.*

هغه د راشي } هغه د راشي }	را د شي or راشي د	} let him, her, or it come.
	هغه د راشي or هغه د راشي د	

P.

راشي, راشي *come you.*

هغوى د راشي } هغوى د راشي }	را د شي or راشي د	} let them come.
	هغوى د راشي or هغوى د راشي د	

POTENTIAL MOOD *صِيغَةُ امْكَانِي*.*Present حال.*

S.

F.	رَاتِلِ شَم	M.	رَاتِلِي شَم	<i>I can come.</i>
F.	رَاتِلِ شِي	M.	رَاتِلِي شِي	<i>thou canst come.</i>
F.	رَاتِلِ شِي	M.	رَاتِلِي شِي	<i>he, she, it can come.</i>

P.

	رَاتِلِي شُو	<i>we can come.</i>
	رَاتِلِي شِي	<i>you can come.</i>
	رَاتِلِي شِي	<i>they can come.</i>

Past ماضِي.

S.

F.	رَاتِلِ شَوْم	M.	رَاتِلِي شَوْم	<i>I could come.</i>
F.	رَاتِلِ شُوِي	M.	رَاتِلِي شُوِي	<i>thou couldst come.</i>
F.	رَاتِلِ شُوِه	M.	رَاتِلِي شِه	<i>he, she, it could come.</i>

P.

	رَاتِلِي شُو	<i>we could come.</i>
	رَاتِلِي شُوِي	<i>you could come.</i>
	رَاتِلِ شُو or شَوْل or رَاتِلِي شُو	<i>they could come.</i>

Future مُسْتَقْبَل.

S.

	رَاتِلِي بَه شَم or رَاتِلِي شَم	<i>I will come.</i>
	رَاتِلِي بَه شِي or رَاتِلِي شِي	<i>thou wilt come.</i>
	رَاتِلِي بَه شِي or رَاتِلِي شِي	<i>he, she, it will come.</i>

P.

رَاتَلِي به شوُ or رَاتَلِي شوُ *we will come.*

رَاتَلِي به شي^ or رَاتَلِي شي^ *you will come.*

رَاتَلِي به شي or رَاتَلِي شي *they will come.*

The Agent اِسْمِ فَاعِلِ.

S.

M. رَاتَلُونَكِي or رَاتَلُونِي } *The comers.*
 F. رَاتَلُونِكِ or رَاتَلُونِ }

P.

M. and F. { رَاتَلُونَكِي } *comers.*
 رَاتَلُونِي }

Past Participle اِسْمِ مَفْعُولِ

S.

P.

F. رَاغَلِ M. رَاغَلِي *come.* M. and F. رَاغَلِي *come.*

Noun of Fitness اِسْمِ لِيَاقَتِ

رَاتَلَلُ or رَاتَلُ or رَاتَلُو or رَاتَلُو *of, or for coming.*

402. The imperfect and irregular intransitive تَلَلُ *to go.*

INFINITIVE مَصَدَرِ (OR VERBAL NCUN) تَلَلُ *to go.*

Present Tense صِيغَةُ حَالِ

S.

P.

خَمِ *I go.*

خُو *we go.*

خِي *thou goest.*

خِي *you go.*

خِي *he, she, it, goes.*

خِي *they go.*

Imperfect Tense ماضي استمرار.

S.

تَلَمَّ or تَلَمَ I was going.

تَلَلِي or تَلِي thou wast going.

M. تَات or تَاتَ he, or it was going.

F. تَلَلَه or تَلَه she, or it was going.

P.

تَلَلُوا or تَلُوا we were going.

تَلَلِي or تَلِي you were going.

M. تَلَلَهُ or تَلَلُ they were going.

F. تَلَلُوا or تَلَلُوا or تَلَلُوا or تَلَلُوا they were going.

2nd Form of Imperfect Tense ماضي استمرار for Continuative.

S.

بَدَلَا or بَدَلَا I used to go.

بَدَلَا or بَدَلَا thou used to go.

M. بَدَلَا or بَدَلَا he, or it used to go.

F. بَدَلَا or بَدَلَا or بَدَلَا or بَدَلَا } she, or it used to go.
بَدَلَا or بَدَلَا or بَدَلَا or بَدَلَا }

P.

بَدَلُوا or بَدَلُوا we used to go.

بَدَلِي or بَدَلِي you used to go.

M. بَدَلُوا or بَدَلُوا or بَدَلُوا or بَدَلُوا they used to go.

F. بَدَلُوا or بَدَلُوا or بَدَلُوا or بَدَلُوا } they used to go.
بَدَلُوا or بَدَلُوا or بَدَلُوا or بَدَلُوا }

Past Tense *ماضي مُطلق*.

S.

لا رَمَ or لا رَمَ or لا رَمَ or لا رَمَ I went.
 لا رَمِي or لا رَمِي or لا رَمِي or لا رَمِي thou went.

M. لا رَمَ or لا رَمَ he, or it went.

F. لا رَمَ or لا رَمَ or لا رَمَ or لا رَمَ she, or it went,

P.

لا رَمُو or لا رَمُو or لا رَمُو we went.

لا رَمِي or لا رَمِي or لا رَمِي you went.

M. لا رَمَ or لا رَمَ or لا رَمَ they went.

F. لا رَمِي or لا رَمِي or لا رَمِي or لا رَمِي they went.

Perfect Tense *ماضي قَرِيب*.

S.

تَلِي or تَلِي or تَلِي I have gone.

تَلِي or تَلِي or تَلِي thou hast gone.

تَلِي or تَلِي or تَلِي he, she, it has gone.

P.

تَلِي or تَلِي we have gone.

تَلِي or تَلِي you have gone.

تَلِي or تَلِي they have gone.

Pluperfect Tense ماضِي بَعِيدٍ.

S.

تَلِي or تَلِّي or تَلِي or تَلِي I had gone.

تَلِي or تَلِّي or تَلِي or تَلِّي thou hadst gone.

تَلِي or تَلِّي or تَلِي or تَلِّي he, she, it had gone.

P.

تَلِي or تَلِّي we had gone.

تَلِي or تَلِّي you had gone.

تَلِي or تَلِّي or تَلِي or تَلِّي they had gone.

First Future Tense حَاضِرٍ.

S.

لَا رَشْمَ or وَرَشْمَ I should go.

لَا رَشِي or وَرَشِي thou shouldst go.

هَغْدِ or لَا رَشِي	}	he, she, or it should go.
هَغْدِ or وَرَشِي		

P.

لَا رَشُو or وَرَشُو we should go.

لَا رَشِي or وَرَشِي you should go.

هُغُو or لَا رَشِي	}	they should go.
هُغُو or وَرَشِي		

Second Future Tense مُسْتَقْبَل.

S.

زه به لار شم or لار به شم } I will go.
 زه به ور شم or ور به شم }
 ته به لار شي or لار به شي } thou wilt go.
 ته به ور شي or ور به شي }
 هغه به لار شي or لار به شي } he, she, it will go.
 هغه به ور شي or ور به شي }

P.

مور به لار شو or لار به شو } we will go.
 منكا به ور شو or ور به شو }
 تاس به لار شي or لار به شي } you will go.
 تاسو به ور شي or ور به شي }
 هغو به لار شي or لار به شي } they will go.
 هغو به ور شي or ور به شي }

Subjunctive or Aorist Tense مُضَارِع.

S.

لار شم or ور شم } I may, shall or will go.
 لار شي or ور شي } thou mayest, shalt or wilt go.
 لار شي or ور شي } he, she, it may, shall or will go.

P.

لار شو or ور شو } we may, shall or will go.
 لار شي or ور شي } you may, shall or will go.
 لار شي or ور شي } they may, shall or will go.

Doubtful Past Tense ماضِي تَشْكِيكَ

S.

تَلِي or تَلِّي به يَم or تَل or تَلَلِ به يَم I may have gone.
 تَلِي or تَلِّي به ئِي or تَل or تَلَلِ به ئِي thou mayest have gone.
 تَلِي or تَلِّي به وِي or تَل or تَلَلِ به وِي he, she, it may have gone.

P.

تَلِي or تَلِّي به يُو we may have gone.
 تَلِي or تَلِّي به ئِي you may have gone.
 تَلِي or تَلِّي به وِي they may have gone.

Past Conditional Tense ماضِي شَرْطِيَه

S.

تَلَم or تَلَمَّم كه had I gone.
 تَلِي or تَلِّي كه hadst thou gone.
 M. ت or تَه كه had he, or it gone.
 F. تَلَل or تَلَلَه كه had she, or it gone.

P.

تَلُو or تَلُوْو كه had we gone.
 تَلِي or تَلِّي كه had you gone.
 M. تَلَل or تَلَلَه } had they gone.
 F. تَلَل or تَلَلِ كه }

IMPERATIVE MOOD *أمر*.

S.

لاږ شه or ور شه or څه go thou.

<i>هغه ډ لاږ شي or لاږ ډ شي or هغه ډ ور شي</i>	} <i>let him, her, or it go.</i>
<i>ور ډ شي or هغه ډ څي or څي ډ</i>	

P.

لاږ شي^ or ور شي^ or څي^ go you.

<i>هغون ډ لاږ شي or لاږ ډ شي or هغون ډ ور شي</i>	} <i>let them go.</i>
<i>ور ډ شي or هغون ډ څي or څي ډ</i>	

POTENTIAL MOOD *صيغه امکانی*.*Present حال.*

S.

P.

تڼلي شم I can go.*تڼلي شوړ* we can go.*تڼلي شي* thou canst go.*تڼلي شي^* you can go.*تڼلي شي* he, she, it can go.*تڼلي شي* they can go.*Past ماضي.*

S.

P.

تڼلي شوم I could go.*تڼلي شوړ* we could go.*تڼلي شوي* thou couldst go.*تڼلي شي^* you could go.M. *تڼلي شه* he, or it could go.M. *تڼلي شوړ* they could go.F. *تڼل شوه* she, or it could go.F. *تڼل شوړ* they could go.

Future مُسْتَقْبَل.

S.

زه به تَلِّي or شم به شم I shall be able to go.
 ته به تَلِّي شي or تَلِّي به شي thou wilt be able to go.
 هغه به تَلِّي شي or تَلِّي به شي he, she, it will be able to go.

P.

منځا به تَلِّي شو or تَلِّي به شو we shall be able to go.
 تاس به تَلِّي شي or تَلِّي به شي you will be able to go.
 هغو به تَلِّي شي or تَلِّي به شي they will be able to go.

The Agent اِسْمِ فاعِل.

S.

P.

M.	} the goer.	M. and F.	} goers.
F.			
	تلونکي or تلونکي		تلونکي
	تلون or تلونک		تلوني

Past Participle اِسْمِ مَفْعُول.

S.

P.

gone. تَلِّي or تَلِّي gone.
 gone. تَلِّي or تَلِّي gone.

Nouns of Fitness اِسْمِ لِيَاقَت.

of going, etc. د تَلُو or د تَلُو or د تَلُو or د تَلُو

403. Conjugation of the irregular intransitive **خَتَل** *To ascend.*

INFINITIVE **مَصْدَر** (OR VERBAL NOUN) **خَتَل** *To ascend.*

Present Tense حال.

S.

خَيْكَم or **خَيْرِم** *I ascend.*

خَيْكِي or **خَيْرِي** *thou ascendest.*

خَيْكِي or **خَيْرِي** *he, she, it ascends.*

P.

خَيْرُو or **خَيْكُو** *we ascend.*

خَيْرِي or **خَيْكِي** *you ascend.*

خَيْرِي or **خَيْكِي** *they ascend.*

Imperfect Tense ماضي استمرار.

S.

خَتَم or **خَتَم** *I was ascending.*

خَتِي or **خَتِي** *thou wast ascending.*

M. **خوت** *he, or it was ascending.*

F. **خَتَه** or **خَتَه** *she, or it was ascending.*

P.

خَتُو or **خَتُو** *we were ascending.*

خَتِي or **خَتِي** *you were ascending.*

M. **خات** or **خات** *they were ascending.*

F. **خَتِي** or **خَتِي** — **خَتِي** or **خَتِي** *they were ascending.*

Second form used as the Continuative Tense.

S.

بِه or **بِه** *I used to ascend.*

بِه or **بِه** *thou used to ascend.*

M. **بِه** or **بِه** *he, or it used to ascend.*

F. **بِه** or **بِه** *she, or it used to ascend.*

P.

بِهْ or وَخَتَوُْ we used to ascend.

بِهْ or وَخَتَيْْ you used to ascend.

M. بِهْ or وَخَتَلْ they used to ascend.

F. بِهْ or وَخَتِيْ — بِهْ or وَخَتَلِيْ they used to ascend.

Past Tense ماضِي مُطْلَقْ.

S.

وَخَتَمْتُ or وَخَتَمْتُ I ascended.

وَخَتَيْتْ or وَخَتَيْتْ thou ascendedst.

M. وَخَوَتْ he, or it ascended.

F. وَخَتَتْ or وَخَتَتْ she, or it ascended.

P.

وَخَتَلُوْ or وَخَتَلُوْ we ascended.

وَخَتَيْتُمْ or وَخَتَيْتُمْ you ascended.

M. وَخَتَلُوا or وَخَتَلُوا they ascended.

F. وَخَتَيْتُمْ or وَخَتَيْتُمْ or وَخَتَيْتُمْ they ascended.

Perfect Tense ماضِي قَرِيبْ.

S.

F. وَخَتَلِيْمَ M. وَخَتَلِيْمَ I have ascended.

F. وَخَتَلَيْتِيْ M. وَخَتَلَيْتِيْ thou hast ascended.

F. وَخَتَلِيْهَا M. وَخَتَلِيْهَا he, she, it has ascended.

P.

خَتَلِي يُو *we have ascended.*

خَتَلِي يِي *you have ascended.*

خَتَلِي دِي *they have ascended.*

Pluperfect Tense ماضي بعين.

S.

F. خَتَلِ رُم M. خَتَلِي رُو *I had ascended.*

F. خَتَلِ وي M. خَتَلِي وي *thou hadst ascended.*

F. خَتَلِ وَه M. خَتَلِي وَه *he, she, it had ascended.*

P.

خَتَلِي رُو *we had ascended.*

خَتَلِي وي *you had ascended.*

خَتَلِ رُو M. خَتَلِي رُو *they had ascended.*

First Future Tense حاضر.

S.

رُو خَيْرِم or رُو خَيْرِم *I should ascend.*

رُو خَيْرِي or رُو خَيْرِي *thou shouldst ascend.*

هغه رُو خَيْرِي or رُو خَيْرِي } *he, she, it should ascend.*
هغه رُو خَيْرِي or رُو خَيْرِي }

P.

وُخَيْرُ or وُخَيْرُ we should ascend.

وُخَيْرِي or وُخَيْرِي you should ascend.

هَعُونَ وُخَيْرِي or وُخَيْرِي } they should ascend.
هَعُونَ وُخَيْرِي or وُخَيْرِي }

Second Future Tense مُسْتَقْبَل.

S.

زَهْ به وُخَيْرِمَ or وُبه خَيْرِمَ } I will ascend.
زَهْ به وُخَيْرِكُمْ or وُبه خَيْرِكُمْ }

تَهْ به وُخَيْرِي or وُبه خَيْرِي } thou wilt ascend.
تَهْ به وُخَيْرِي or وُبه خَيْرِي }

هَعْ به وُخَيْرِي or وُبه خَيْرِي } he, she, it will ascend.
هَعْ به وُخَيْرِي or وُبه خَيْرِي }

P.

مُنْكَا به وُخَيْرُو or وُبه خَيْرُو } we will ascend.
مُورْ به وُخَيْرُو or وُبه خَيْرُو }

تَاسْ به وُخَيْرِي or وُبه خَيْرِي } you will ascend.
تَاسْ به وُخَيْرِي or وُبه خَيْرِي }

هَعُو به وُخَيْرِي or وُبه خَيْرِي } they will ascend.
هَعُو به وُخَيْرِي or وُبه خَيْرِي }

Aorist Tense مُضَارِعْ.

S.

وُخَيْمَ or وُخَيْرِمَ I may or shall ascend.

وُخَيْكِي or وُخَيْرِي thou mayest or shalt ascend.

وُخَيْكِي or وُخَيْرِي he, she, it may or shall ascend.

P.

وُخَيْكُو or وُخَيْرُو we may or shall ascend.

وُخَيْكِي or وُخَيْرِي you may or shall ascend.

وُخَيْكِي or وُخَيْرِي they may or shall ascend.

Doubtful Past Tense مَاضِي تَشْكِيكَ.

S.

خَتَلِي به يَمَ or خَتَلِ به يَمَ I may have ascended.

خَتَلِي به لِي or خَتَلِ به لِي thou mayest have ascended.

خَتَلِي به وِي or خَتَلِ به وِي he, she, it may have ascended.

P.

خَتَلِي به يُو we may have ascended.

خَتَلِي به يِي you may have ascended.

خَتَلِي به وِي they may have ascended.

Past Conditional Tense ماضی شرطیہ.

S.

کہ خَتَمَ or کہ خَتَمَ had I ascended.

کہ خَتَيْ or کہ خَتَيْ hadst thou ascended.

M. کہ خَوْتَ had he, or it ascended.

F. کہ خَتَتْ or کہ خَتَتْ had she, or it ascended.

P.

کہ خَتَمُوا or کہ خَتَمُوا had we ascended.

کہ خَتَيْتُمْ or کہ خَتَيْتُمْ had you ascended.

M. کہ خَاتُوا or کہ خَاتُوا had they ascended.

F. کہ خَتَيْتُمْ or کہ خَتَيْتُمْ or کہ خَتَيْتُمْ had they ascended.

IMPERATIVE MOOD أَمْر.

S.

وُ خَيْرِةُ or وُ خَيْرِةُ or وُ خَيْرِةُ ascend thou.

هَغْهَ دِ وُ خَيْرِي or وُ خَيْرِي } let him, her, it ascend.
هَغْهَ دِ وُ خَيْكِي or وُ خَيْكِي }

P.

وُ خَيْرِي or وُ خَيْرِي ascend you.

هَغْوِدِ وُ خَيْرِي or وُ خَيْرِي } let them ascend.
هَغْوِدِ وُ خَيْكِي or وُ خَيْكِي }

POTENTIAL MOOD *صیغهٔ امکانی*.*Present حال.*

S.

خَتَلِ شَم or خَتَلِي شَم *I can ascend.*

خَتَلِ شِي or خَتَلِي شِي *thou canst ascend.*

خَتَلِ شِي or خَتَلِي شِي *he, she, it can ascend.*

P.

خَتَلِي شُو *we can ascend.*

خَتَلِي شِي [^] *you can ascend.*

خَتَلِي شِي *they can ascend.*

Past ماضی.

S.

خَتَلِ شُوْم or خَتَلِي شُوْم *I could ascend.*

خَتَلِ شُوِي or خَتَلِي شُوِي *thou couldst ascend.*

M. خَتَلِي شُه *he, or it could ascend.*

F. خَتَلِ شُوِه [^] *she, or it could ascend.*

P.

خَتَلِي شُوُو [^] *we could ascend.*

خَتَلِي شُوِي [^] *you could ascend.*

M. خَتَلِي شُو [^] or خَتَلِي شُوُل [^] *they could ascend.*

F. خَتَلِ شُو [^] *they could ascend.*

Future مُسْتَقْبَل.

S.

رَءٌ بِهٖ خَتَلِي شَم or خَتَلِي بِهٖ شَم } I shall or will be able to ascend.
 رَءٌ بِهٖ خَتَلِ شَم or خَتَلِ بِهٖ شَم }

تَءٌ بِهٖ خَتَلِي شَي or خَتَلِي بِهٖ شَي } thou shalt or will be able to ascend.
 تَءٌ بِهٖ خَتَلِ شَي or خَتَلِ بِهٖ شَي }

هَءٌ بِهٖ خَتَلِي شَي or خَتَلِي بِهٖ شَي } he, she, it shall or will be able to
 هَءٌ بِهٖ خَتَلِ شَي or خَتَلِ بِهٖ شَي } ascend.

P.

مَوْرٌ بِهٖ خَتَلِي شُو } we shall or will be able to ascend.
 خَتَلِي بِهٖ شُو }

تَءٌ بِهٖ خَتَلِي شَي } you shall or will be able to ascend.
 خَتَلِي بِهٖ شَي }

هَءٌ بِهٖ خَتَلِي شَي } they shall or will be able to ascend.
 خَتَلِي بِهٖ شَي or }

The Agent اِسْمِ فَاعِلٍ.

S.

P.

M. خَتُونِكِي or خَتُونِي } the ascender. M. and F. خَتُونِكِي } ascenders.
 F. خَتُونِك or خَتُون } خَتُونِي or }

اسم مفعول *Past Participle*

F. ختلِ M. ختلي ascended. M. and F. ختلي ascended.

اسم لياقت *Noun of Fitness*

M. and F. خت or ختو ن ختل or ختلو ن or for ascending. S. and P.

404. Conjugation of an irregular intransitive verb.

INFINITIVE مصدر (OR VERBAL NOUN) پړيوټل *To fall.*

صيغه حال *Present Tense*

S.

P.

پړيوشم *I fall.*

پړيوشو *we fall.*

پړيوشي *thou fallest.*

پړيوشي *you fall.*

پړيوشي *he, she, it falls.*

پړيوشي *they fall.*

ماضي استمرار *Imperfect Tense*

S.

پړيوتم or پړيوټم *I was falling.*

پړيوټلي or پړيوټي *thou wast falling.*

M. پړيوټ *he, or it was falling.*

F. پړيوټله or پړيوټه *she, or it was falling.*

P.

پړيوټو or پړيوټلو *we were falling.*

پړيوټلي or پړيوټي *you were falling.*

M. پړيوټل or پړيوټه or پړيوټ } *they were falling.*

F. پړيوټل or پړيوټه or پړيوټلي or پړيوټي }

Second Form, or Continuative Tense.

S.

به پريوتلم or به پريوتم *I used to fall.*

به پريوتلي or به پريوتي *thou used to fall.*

M. به پريوت *he, or it used to fall.*

F. به پريوته or به پريوتله *she, or it used to fall.*

P.

به پريوتلو or به پريوتو *we used to fall.*

به پريوتلي or به پريوتي *you used to fall.*

M. به پريوتل or به پريواته or به پريوات } *they used to fall,*

F. به پريوتي or به پريوتلي or به پريوت or به پريوتل }

Past Tense ماضي مطلق.

S.

به پريوتلم or به پريوتم *I fell.*

به پريوتلي or به پريوتي *thou didst fall.*

M. به پريوت or به پريوت *he, or it fell.*

F. به پريوته or به پريوتله *she, or it fell.*

P.

به پريوتلو or به پريوتو *we fell.*

به پريوتلي or به پريوتي *you fell.*

M. به پريوتل or به پريواته or به پريوات *they fell.*

F. به پريوتي or به پريوتلي or به پريوت or به پريوتل *they fell.*

ماضی قریب Perfect Tense

S.

- M. پړوتې یم or پړیوتلې or پړوت } I have fallen.
 F. پړوت یم or پړیوتل or پړته }
 M. پړوتې ئې or پړیوتلې or پړوت } thou hast fallen.
 F. پړوت ئې or پړیوتل or پړته }
 M. پړوتې دې or پړیوتلې or پړوت } he, or it have fallen.
 F. پړوت ډه or پړیوتل or پړته } she, or it have fallen.

P.

- M. پړوتې یو or پړیوتلې or پړاته } we have fallen.
 F. پړوت , , پړتې }
 M. پړوتې یې or پړیوتلې or پړاته } you have fallen.
 F. پړوت , , پړتې }
 M. پړوتې دې or پړیوتلې or پړاته } they have fallen.
 F. پړوت , , پړتې } they have fallen.

ماضی بعید Pluperfect Tense

S.

- M. پړوتې وم or پړیوتلې or پړوت } I had fallen.
 F. پړوت وم or پړیوتل or پړته }
 M. پړوتې وې or پړیوتلې or پړوت } thou hadst fallen.
 F. پړوت وې or پړیوتل or پړته }
 M. پړوتې وۀ or پړیوتلې or پړوت } he, or it had fallen.
 F. پړوت وۀ or پړیوتل or پړته } she, or it had fallen.

P.

M.	پړيوټي وو	or	پړيوټلي	or	پړاته	} we had fallen.
F.	وو	”	”	”	پړتي	
M.	پړيوټي وي	or	پړيوټلي	or	پړاته	} you had fallen.
F.	وي	”	”	”	پړتي	
M.	پړيوټي وو	or	پړيوټلي	or	پړاته	} they had fallen.
F.	پړيوټ و	or	پړيوټل	or	پړتي	

First Future Tense حاضر امر.

S.

پړيوخم I should fall.

پړيوخي thou shouldst fall.

پړي د وځي or پړيوخي د هغه he, she, it should fall.

P.

پړيوخو we should fall.

پړيوخي you should fall.

پړي د وځي or پړيوخي د هغو they should fall.

Second Future Tense مستقبل.

S.

زه به پړيوخم or پړي به وځم I will fall.

تو به پړيوخي or پړي به وځي thou wilt fall.

هغه به پړيوخي or پړي به وځي he, she, it will fall.

P.

- مَوړه به پرېوځو or پري به وځو *we will fall.*
 تاس به پرېوځي or پري به وځي *you will fall.*
 هغو به پرېوځي or پري به وځي *they will fall.*

Past Conditional Tense ماضي تشکيک

S.

- M. پړوت پرېوتلي or پريوتې به يم } *I may have fallen.*
 F. پرته پرېوتلې or پريوتې به يم }
 M. پړوت پرېوتلي or پريوتې به ئي } *thou mayest have fallen.*
 F. پرته پرېوتلې or پريوتې به ئي }
 M. پړوت پرېوتلي or پريوتې به وي } *he, she, it may have fallen.*
 F. پرته پرېوتلې or پريوتې به وي }

P.

- M. پړاته پرېوتلي or پريوتې به يو } *we may have fallen.*
 F. پرتي پرېوتلې or پريوتې به يو }
 M. پړاته پرېوتلي or پريوتې به يي } *you may have fallen.*
 F. پرتي پرېوتلې or پريوتې به يي }
 M. پړاته پرېوتلي or پريوتې به وي } *they may have fallen.*
 F. پرتي پرېوتلې or پريوتې به وي }

Past Conditional Tense ماضي شرطيه.

S.

که پريوتلمَ or که پريوتَمَ had I fallen.

که پريوتلي or که پريوتي hadst thou fallen.

M. که پريوت had he or it fallen.

F. که پريوته or که پريوتله had she or it fallen.

P.

که پريوتلو or که پريوتو had we fallen.

که پريوتلي or که پريوتي had you fallen.

M. که پريواته or که پريوتل had they fallen.

F. که پريوتلي or پريوت که پريوتلي or پريوتي had they fallen.

IMPERATIVE MOOD امر.

S.

پريوخه fall thou.

هغه ډ پريوخي or پريي ډ وځي let him fall.

P.

پريوخي fall you.

هغو ډ پريوخي پريي ډ وځي let them fall.

POTENTIAL MOOD* صيغهٔ امکانی.

Present حال.

S.

M. } ډرېوتلي or ډرېوتي شم } I can fall.
 F. } ډرېوتل or ډرېوت شم }

M. } ډرېوتلي or ډرېوتي شي } thou canst fall.
 F. } ډرېوتل or ډرېوت شي }

M. } ډرېوتلي or ډرېوتي شي } he, she, it can fall.
 F. } ډرېوتل or ډرېوت شي }

P.

M. } ډرېوتلي } we can fall.
 F. } ډرېوتي } شو }

M. } ډرېوتلي } you can fall.
 F. } ډرېوتي } شي }

M. } ډرېوتلي } they can fall.
 F. } ډرېوتي } شي }

* What I have here termed the Potential Mood is really the Passive form of the intransitive verbs, which is alone used to express power, will, or obligation. I have already described the peculiarities of the passive and potential form of the verbs in the analysis of the different moods and tenses, which see—page 170—177.

Past ماضِي.

S.

M. پَرِيوَتَلِي or پَرِيوَتِي شوم } I could fall.
 F. پَرِيوَتَلِ or پَرِيوَتِ شوم }

M. پَرِيوَتَلِي or پَرِيوَتِي شوي } thou couldst fall.
 F. پَرِيوَتَلِ or پَرِيوَتِ شوي }

M. پَرِيوَتَلِي or پَرِيوَتِي شه he, or it could fall.
 F. پَرِيوَتَلِ or پَرِيوَتِ شوه she, or it could fall.

P.

M. پَرِيوَتَلِي } we could fall.
 F. پَرِيوَتِي } شو

M. پَرِيوَتَلِي } you could fall.
 F. پَرِيوَتِي } شوي

M. پَرِيوَتَلِي or پَرِيوَتِي شو } they could fall.
 F. پَرِيوَتَلِ or پَرِيوَتِ شو }

مُسْتَقْبَل.

S.

M. پَرِيوَتَلِي به شَم or پَرِيوَتَلِي به شَم } I will be able to fall.
 F. پَرِيوَتَلِ به شَم or پَرِيوَتَلِ به شَم }

M. پَرِيوَتَلِي به شي or پَرِيوَتَلِي به شي } thou will be able to fall.
 F. پَرِيوَتَلِ به شي or پَرِيوَتَلِ به شي }

M. پَرِيوَتَلِي به هغه or پَرِيوَتَلِي به شي he, it, will be able to fall.

F. پَرِيوَتَلِ به هغه or پَرِيوَتَلِ به شي she, it, will be able to fall.

P.

M. $\text{مُوږ به پريوتلي شو}$ or پريوتلي به شو *we will be able to fall.*

M. تاس به پريوتلي شي or پريوتلي به شي *you will be able to fall.*

M. هغو به پريوتلي شي or پريوتلي به شي *they will be able to fall.*

The Agent اسمِ فاعِل.

S.

M. پريوتونكي or پريوتوني } *the faller.*
 F. پريوتونك or پريوتون }

P.

M. and F. { پريوتونكي } *the fallers.*
 { پريوتوني }

Past Participle اسمِ مفعول.

S.

M. پروت or پريوتلي } *fallen.*
 F. پرته or پريوتل }

P.

M. پراته or پريوتلي } *fallen.*
 F. پرته or پريوتلي }

اسمِ لياقت

M. and F. پريوتلو or پريوتل or پريوتو or پريوت *of, or for falling.* S. and P.

405. The following is a paradigm of a regular intransitive verb according to the system of the Arabian and Hebrew Grammarians. The method of forming the different compound tenses by the aid of the auxiliary has already been explained in the analysis of the moods and tenses which see.

مَصَدَرٌ INFINITIVE OR VERBAL NOUN رُغِّلَ to run.

ACTIVE VOICE صِيغَةٌ مَعْرُوفَةٌ.

Past Tense صَاغِي.

S.

- M. رُغِّلَ or رُغِّلَهُ he, it ran.
 F. رُغِّلَتْ or رُغِّلَتْهَا she, it ran.
 M. and F. رُغِّلْتَنِي or رُغِّلْتَنِي thou didst run.
 M. and F. رُغِّلْتُ or رُغِّلْتُ I ran.

P.

- M. رُغِّلُوا or رُغِّلُوا they ran.
 F. رُغِّلْنَ or رُغِّلْنَ they ran.
 M. and F. رُغِّلْتُمَا or رُغِّلْتُمَا you ran.
 M. and F. رُغِّلْنَا or رُغِّلْنَا we ran.

Present Tense مُضَارِعٌ.

S.

P.

- رُغِّلِي he, she, it runs, or may run. رُغِّلُوا they run, or may run.
 رُغِّلِي thou runneth, or may run. رُغِّلِي you run, or may run.
 رُغِّلُ I run, or may run. رُغِّلُوا we run, or may run.

امْرَ. IMPERATIVE MOOD

S.

هَغَه دِ وَزَغَلِي or وَدِ زَغَلِي } let him, her, or it run.
 هَغَه دِ زَغَلِي or زَغَلِي دِ

وَزَغَلِه وُزَغَل } run thou or do thou run.
 زَغَلِه زَغَل

P.

هُغَو دِ وَزَغَلِي or وَدِ زَغَلِي } let them run.
 هُغَو دِ زَغَلِي or زَغَلِي دِ

وَزَغَلِي } run you, or do you run.
 زَغَلِي

VERBAL NOUN مَصْدَر or INFINITIVE زَغَلِيْدَل to run.

Active Participle اِسْمِ فاعِل

S.

M. زَغَلِيْدُونِكي or زَغَلِيْدُونِي } the runner.
 F. زَغَلِيْدُونِكِ or زَغَلِيْدُونِ

P.

M. and F. { زَغَلِيْدُونِكي } the runners.
 { زَغَلِيْدُونِي }

PASSIVE VOICE *صِيغَةُ مَجْهُولٍ*.

Past Tense *ماضِي*.

S.

- M. *شَهْ* زَغَلِيْدَ لِي or زَغَلِيْدِي *he, or it could run.*
 F. *شُوَهْ* زَغَلِيْدَلِ or زَغَلِيْدِ *she, or it could run.*
- M. *شُوِي* زَغَلِيْدَ لِي or زَغَلِيْدِي } *thou couldst run.*
 F. *شُوِي* زَغَلِيْدَلِ or زَغَلِيْدِ }
- M. *شُوْمَ* زَغَلِيْدَ لِي or زَغَلِيْدِي } *I could run.*
 F. *شُوْمَ* زَغَلِيْدَلِ or زَغَلِيْدِ }

P.

- M. *شُوْ* or *شُوْلَ* { زَغَلِيْدِي } *they could run.*
 F. { زَغَلِيْدَلِي }
- M. *شُوِي* { زَغَلِيْدِي } *you could run.*
 F. { زَغَلِيْدَلِي }
- M. *شُوْرَ* { زَغَلِيْدِي } *we could run.*
 F. { زَغَلِيْدَلِي }

Present Tense مُضَارِعُ.

S.

- M. زَغَلِيدَ لِي شِي or زَغَلِيدِي he, or it can run.
 F. زَغَلِيدَلِ شِي or زَغَلِيدِ she, or it can run.
 M. زَغَلِيدَ لِي شِي or زَغَلِيدِي } thou canst run.
 F. زَغَلِيدَلِ شِي or زَغَلِيدِ }
 M. زَغَلِيدَ لِي شَم or زَغَلِيدِي } I can run.
 F. زَغَلِيدَلِ شَم or زَغَلِيدِ }

P.

- M. زَغَلِيدَ لِي شِي or زَغَلِيدِي they can run.
 M. زَغَلِيدَ لِي شِي or زَغَلِيدِي you can run.
 M. زَغَلِيدَ لِي شُو or زَغَلِيدِي we can run.

IMPERATIVE MOOD اَمْرُ.

S.

- زَغَلِيدَ لِي شِه or وَ شِه be able to run.
 هَغِه دِ زَغَلِيدَ لِي شِي or زَغَلِيدَ لِي دِ شِي let him, her, or it be able to run.

P.

- زَغَلِيدَ لِي شِي or وَ شِي be you able to run.
 هُغُو دِ زَغَلِيدَ لِي شِي or زَغَلِيدَ لِي دِ شِي let them be able to run.

406. The following is the conjugation of the imperfect transitive verb كَوُلُ to do, to make, or perform, which is chiefly used in forming the inflexions of other verbs. The compound tenses are wanting.

INFINITIVE مَصْدَرٌ (OR VERBAL NOUN) كَوَّلٌ *To do.*

Present Tense صِيغَةُ حَالٍ.

S.

كَوْمٌ *I do.*

كَوِيٌّ *thou doest.*

كَانِ or كَانِ كَوِيٌّ *he, she, it does.* كَانِ or كَانِ كَوِيٌّ *they do.*

P.

كُوْرٌ *we do.*

كُوِيٌّ *you do.*

Imperfect Tense اسْتِمْرَارِ ماضِي (the governing noun singular.)

S.

F.

M.

كَوْلُهُ or كَتُّ كِهْ, كَا, كَاوُهُ *I was doing.*

كَوْلُهُ or كَتُّ كِهْ, كَا, كَاوُهُ تَا *thou wast doing.*

كَوْلُهُ or هَغُهُ كَتُّ كِهْ, كَا, كَاوُهُ *he, or it was doing.*

كَوْلُهُ or هَغُهُ كَتُّ كِهْ, كَا, كَاوُهُ *she, or it was doing.*

P.

F.

M.

كَوْلُهُ or مَوْرٌ كَتُّ كِهْ, كَا, كَاوُهُ *we were doing.*

كَوْلُهُ or تَأْسٌ كَتُّ كِهْ, كَا, كَاوُهُ *you were doing.*

كَوْلُهُ or هُغُوْ كَتُّ كِهْ, كَا, كَاوُهُ *they were doing.*

(The governing noun plural.)

F.

M.

كَوْلٍ or مَأْ *I was doing.*

كَوْلٍ or تَأْ *thou wast doing.*

كَوْلٍ or هَغِ كَوْلٍ *he, or it was doing.*

كَوْلٍ or هَغِ كَوْلٍ *she, or it was doing.*

F. M.

مُنْكَا كَوُلْ or مَوْر كَوُلْ we were doing.

تَاسْ كَوُلْ or تَاسْ كَوُلْ you were doing.

هَغُو كَوُلْ or هَغُو كَوُلْ they were doing.

Second Form—(the governing noun singular.)

S.

F. M.

مِي كَاوَهْ, كَا, كَهْ, كَ or مِي كَوَلْ I was doing.

دِ كَاوَهْ, كَا, كَهْ, كَ or دِ كَوَلْ thou wast doing.

ئِي كَاوَهْ, كَا, كَهْ, كَ or ئِي كَوَلْ he, she, it was doing.

P.

مُو كَاوَهْ, كَا, كَهْ, كَ or مُو كَوَلْ we were doing.

مُو كَاوَهْ, كَا, كَهْ, كَ or مُو كَوَلْ you were doing.

ئِي كَاوَهْ, كَا, كَهْ, كَ or ئِي كَوَلْ they were doing.

(The governing noun plural.)

S.

F. M.

مِي كَوُلْ or مِي كَوُلْ I was doing.

دِ كَوُلْ or دِ كَوُلْ thou wast doing.

ئِي كَوُلْ or ئِي كَوُلْ he, she, it was doing.

P.

مُو كَوُلْ or مُو كَوُلْ we were doing.

مُو كَوُلْ or مُو كَوُلْ you were doing.

ئِي كَوُلْ or ئِي كَوُلْ they were doing.

The Imperfect used as the Continuative.

S.

- ما به که کا or کت or ما به که به or وکا *I used to do.*
 تا به که کا or کت or تا به که به or وکا *thou used to do.*
 هغه به که کا or کت or هغه به که به or وکا *he, it used to do.*
 هغه به که کا or کت or هغه به که به or وکا *she, it used to do.*

P.

- مور به که کا or کت or مور به که به or وکا *we used to do.*
 تاس به که کا or کت or تاس به که به or وکا *you used to do.*
 هغو به که کا or کت or هغو به که به or وکا *they used to do.*

S.

- به می که کا or کت or به می که به or وکا *I used to do.*
 به د که کا or کت or به د که به or وکا *thou used to do.*
 به ئی که کا or کت or به ئی که به or وکا *he, she, it used to do.*

P.

- به مو که کا or کت or به مو که به or وکا *we used to do.*
 به مو که کا or کت or به مو که به or وکا *you used to do.*
 به ئی که کا or کت or به ئی که به or وکا *they used to do.*

Past Tense مَطْلَقِ ماضِي.

S.

ما وُ كِه، وُ كَا or وُ كَ or ما كِه، كَا or كَ I did.
 تا وُ كِه، وُ كَا or وُ كَ or تا كِه، كَا or كَ thou didst.
 هَغِه وُ كِه، وُ كَا or وُ كَ or هَغِه كِه، كَا or كَ he, or it did.
 هَغِه وُ كِه، وُ كَا or وُ كَ or هَغِه كِه، كَا or كَ she, or it did.

P.

مُنْكَا وُ كِه، وُ كَا or وُ كَ or مَوْر كِه، كَا or كَ we did.
 تَاس وُ كِه، وُ كَا or وُ كَ or تَاس كِه، كَا or كَ you did.
 هُغُو وُ كِه، وُ كَا or وُ كَ or هُغُو كِه، كَا or كَ they did.

Second Form.

S.

وُمِي كِه، كَا or كَ or مِي كِه، كَا or كَ I did.
 وُ د كِه، كَا or كَ or د كِه، كَا or كَ thou didst.
 وُ ئِي كِه، كَا or كَ or ئِي كِه، كَا or كَ he, she, it did.

P.

وُ مَو كِه، كَا or كَ or مَو كِه، كَا or كَ we did.
 وُ مَو كِه، كَا or كَ or مَو كِه، كَا or كَ you did.
 وُ ئِي كِه، كَا or كَ or ئِي كِه، كَا or كَ they did.

First Future Tense **أَمْرٍ حَاضِرٍ**.

S.

وَهُ كَمْ or رُكَمْ I should do.

وَهُ كِي or رُكِي thou shouldst do.

هَغْدِ نِ رُكِي, هَغْدِ نِ وَكَانِ or هَغْدِ نِ وَكَا } he, she, or it should do.
 وَهُ نِ كِي, وَهُ نِ كَانِ or وَهُ نِ كَا

P.

وَهُ كُو or رُكُو we should do.

وَهُ كِي or رُكِي you should do.

هُغُو نِ رُكِي, هُغُو نِ وَكَانِ or هُغُو نِ وَكَا } they should do.
 وَهُ نِ كِي, وَهُ نِ كَانِ or وَهُ نِ كَا

Second Future Tense **مُسْتَقْبَلٍ**.

S.

زَهْ بَدِ رُكَمْ or وَهُ بَهْ كَمْ I will do.

تَهْ بَهْ رُكِي or وَهُ بَهْ كِي thou wilt do.

هَغْدِ بَهْ رُكِي, بَهْ وَ كَانِ or بَهْ وَ كَا } he, she, or it will do.
 وَهُ بَهْ كِي, وَهُ بَهْ كَانِ or وَهُ بَهْ كَا

P.

مَوْرٍ بَدِ رُكُو or وَهُ بَهْ كُو we will do.

تَاسْ پَدِ رُكِي or وَهُ بَهْ كِي you will do.

هُغُو بَهْ رُكِي or بَهْ وَ كَانِ or بَهْ وَ كَا } they will do.
 وَهُ بَهْ كِي, وَهُ بَهْ كَانِ or وَهُ بَهْ كَا

Aorist Tense مُضَارِعْ.

S.

وَمَ or وَمَ I may or shall do.

وَمَ or وَمَ thou mayest or shalt do.

وَمَ or وَمَ, وَمَ, وَمَ he, she, it may or shall do.

P.

وَمَ or وَمَ we may or shall do.

وَمَ or وَمَ you may or shall do.

وَمَ or وَمَ, وَمَ, وَمَ they may or shall do.

IMPERATIVE MOOD اَمْر.

S.

وَمَ or وَمَ or وَمَ do thou.

وَمَ or وَمَ, وَمَ or وَمَ } let him, her, or it do.
 وَمَ or وَمَ, وَمَ or وَمَ }

P.

وَمَ or وَمَ, وَمَ or وَمَ do you.

وَمَ or وَمَ, وَمَ or وَمَ } let them do.
 وَمَ or وَمَ, وَمَ or وَمَ }

The Agent اِسْمِ فاعِلِ.

S.

M. }
 F. } } the doer. M. and F.

P.

} } the doers.

The Noun of Fitness *إِسْمٌ لِيَاثَاتٍ*.

دَ كَوُّو or دَ كَوُّو, دَ كَوُّو or دَ كَوُّو of, or for doing.

406. *مَصْدَرٌ* INFINITIVE OR VERBAL NOUN. كَرَل To do.

Present Tense *صِيغَةُ حَالٍ*.

S.

P.

كِرَم I do.

كِرُو we do.

كِرِي thou doest.

كِرِي you do.

كِرِي he, she or it does.

كِرِي they do.

Imperfect Tense *إِسْتِمْرَارٍ مَاضِيٍّ*—(governing noun singular.)

F.

M.

كِرَل or كِرَل, مَ كِرَل I was doing.

كِرَل or كِرَل, تَ كِرَل thou wast doing.

كِرَل or كِرَل, هِ كِرَل he, or it was doing.

كِرَل or كِرَل, هِ كِرَل she, or it was doing.

F.

M.

كِرَل or كِرَل, مَوْرِبْ كِرَل we were doing.

كِرَل or كِرَل, تَاسْ كِرَل you were doing.

كِرَل or كِرَل, هُغُو كِرَل they were doing.

(Governing noun plural.)

S.

F.

M.

ما کړي or کړلي	ما کړل	<i>I was doing.</i>
تا کړي or کړلي	تا کړل	<i>thou wast doing.</i>
هغه کړي or کړلي	هغه کړل	<i>he, or it was doing.</i>
هغه کړي or کړلي	هغه کړل	<i>she, or it was doing.</i>

P.

F.

M.

موږ کړي or کړلي	مُنکا کړل	<i>we were doing.</i>
تاس کړي or کړلي	تاس کړل	<i>you were doing.</i>
هغو کړي or کړلي	هغو کړل	<i>they were doing.</i>

Second Form—(the governing noun singular.)

S.

F.

M.

مي کړه or کړله	مي کړ	<i>I was doing.</i>
د کړه or کړله	د کړ	<i>thou wast doing.</i>
ئې کړه or کړله	ئې کړ	<i>he, she, or it was doing.</i>

P.

F.

M.

مو کړه or کړله	مو کړ	<i>we were doing.</i>
مو کړه or کړله	مو کړ	<i>you were doing.</i>
ئې کړه or کړله	ئې کړ	<i>they were doing.</i>

Second Form—(the governing noun plural.)

S.

F.

M.

مِي كَرِي or كَرِي

مِي كَرَل *I was doing.*

دِ كَرِي or كَرِي

دِ كَرَل *thou wast doing.*

ئِي كَرِي or كَرِي

ئِي كَرَل *he, she, or it was doing.*

P.

F.

M.

مُو كَرِي or كَرِي

مُو كَرَل *we were doing.*

مُو كَرِي or كَرِي

مُو كَرَل *you were doing.*

ئِي كَرِي or كَرِي

ئِي كَرَل *they were doing.**Second Form of Imperfect as the Continuative—(governing noun singular.)*

S.

F.

M.

مَا بَہ وُكِرَہ or بَہ وُكِرَل

مَا بَہ وُكِرَہ *I used to do.*

تَا بَہ وُكِرَہ or بَہ وُكِرَل

تَا بَہ وُكِرَہ *thou usedst to do.*

هَغَہ بَہ وُكِرَہ or بَہ وُكِرَل

هَغَہ بَہ وُكِرَہ *he, or it used to do.*

هَغَہ بَہ وُكِرَہ or بَہ وُكِرَل

هَغَہ بَہ وُكِرَہ *she, or it used to do.*

P.

F.

M.

مَمَنَّا بَہ وُكِرَہ or بَہ وُكِرَل

مُو بَہ وُكِرَہ *we used to do.*

تَاسْ بَہ وُكِرَہ or بَہ وُكِرَل

تَاسْ بَہ وُكِرَہ *you used to do.*هَغُو بَہ وُكِرَہ } *they used to do.*

F.

هَغُو بَہ وُكِرَہ or بَہ وُكِرَل

(Governing noun plural.)

S.

F.

M.

ما به وُكړي or به وُكړي

ما به وُكړل *I used to do.*

تا به وُكړي or به وُكړي

تا به وُكړل *thou usedst to do.*

هغه به وُكړي or به وُكړي

هغه به وُكړل *he, or it used to do.*

هغه به وُكړي or به وُكړي

هغه به وُكړل *she, or it used to do.*

P.

F.

M.

موږ به وُكړي or به وُكړي

موږ به وُكړل *we used to do.*

تاس به وُكړي or به وُكړي

تاس به وُكړل *you used to do.*

F.

به وُكړي

هغوبه وُكړل } *they used to do.*
هغوبه وُكړي }

Second Form—(the noun singular.)

S.

F.

M.

به مي وُكړه or وُكړله

به مي وُكړل *I used to do.*

به ښ وُكړه or وُكړله

به ښ وُكړل *thou usedst to do.*

به ئي وُكړه or وُكړله

به ئي وُكړل *he, she, or it used to do.*

P.

F.

M.

به مو وُكړه or وُكړله

به مو وُكړل *we used to do.*

به مو وُكړه or وُكړله

به مو وُكړل *you used to do.*

به ئي وُكړه or وُكړله

به ئي وُكړل *they used to do.*

(Noun in the plural number.)

S.

F.

M.

به مي و کړي or و کړلي I used to do.

به د و کړي or و کړلي thou used to do.

به ئي و کړي or و کړلي he, she, or it used to do.

P.

F.

M.

به مو و کړي or و کړلي we used to do.

به مو و کړي or و کړلي you used to do.

به ئي و کړي or و کړلي they used to do.

Past Tense ماضي مُطلق.—(For a noun singular.)

S.

F.

M.

ما و کړه or و کړله I did.

تا و کړه or و کړله thou didst.

هغه و کړه or و کړله he, or it did.

هغه و کړه or و کړله she, or it did.

P.

F.

M.

موږ و کړه or و کړله we did.

تاس و کړه or و کړله you did.

هغو و کړه } they did.
 هغو و کړه or و کړله }
 F.

(For a noun plural.)

S.

F.	M.
ما وُكړي or وُكړلي	ما وُكړل <i>I did.</i>
تا وُكړي or وُكړلي	تا وُكړل <i>thou didst.</i>
هغه وُكړي or وُكړلي	هغه وُكړل <i>he, or it did.</i>
هغه وُكړي or وُكړلي	هغه وُكړل <i>she, or it did.</i>

P.

F.	M.				
مُنکا وُكړي or وُكړلي	موږ وُكړل <i>we did.</i>				
تاس وُكړي or وُكړلي	تاس وُكړل <i>you did.</i>				
F.	<table border="0"> <tr> <td style="text-align: center;">هغور وُكړل</td> <td rowspan="2" style="font-size: 3em; vertical-align: middle;">}</td> <td rowspan="2" style="vertical-align: middle;"><i>they did.</i></td> </tr> <tr> <td style="text-align: center;">هغو وُكړي or وُكړلي</td> </tr> </table>	هغور وُكړل	}	<i>they did.</i>	هغو وُكړي or وُكړلي
هغور وُكړل	}	<i>they did.</i>			
هغو وُكړي or وُكړلي					

Second Form—(for a noun singular.)

S.

F.	M.
وُمي كړه or وُمي كړله	وُمي كړ <i>I did.</i>
وُن كړه or وُن كړله	وُن كړ <i>thou didst.</i>
وُئي كړه or وُئي كړله	وُئي كړ <i>he, she, or it did.</i>

P.

F.	M.
وُمو كړه or وُمو كړله	وُمو كړ <i>we did.</i>
وُمو كړه or وُمو كړله	وُمو كړ <i>you did.</i>
وُئي كړه or وُئي كړله	وُئي كړ <i>they did.</i>

(For a noun plural.)

S.

F.

M.

ۋَمِي كَرِي or ۋَمِي كَرِي I did.
 ۋَدِ كَرِي or ۋَدِ كَرِي thou didst.
 ۋُئِي كَرِي or ۋُئِي كَرِي he, she, or it did.

P.

F.

M.

ۋَمُو كَرِي or ۋَمُو كَرِي we did.
 ۋَمُو كَرِي or ۋَمُو كَرِي you did.
 ۋُئِي كَرِي or ۋُئِي كَرِي they did.

Perfect Tense ماضي قديم.—(For a noun singular.)

S.

F.

M.

ما كَرِي I have done.
 تا كَرِي thou hast done.
 هَغِي كَرِي he, or it has done.
 هَغِي كَرِي she, or it has done.

P.

F.

M.

مَنَّا كَرِي we have done.
 تاس كَرِي you have done.
 هُغُو كَرِي } they have done.
 هُغُو كَرِي }

F.

(For a noun plural.)

S.		P.
M. and F.		M. and F.
ما کړي دي <i>I have done.</i>		مُنکا کړي دي <i>we have done.</i>
تا کړي دي <i>thou hast done.</i>		تاس کړي دي <i>you have done.</i>
هغه کړي دي <i>he, or it has done.</i>		هغو کړي دي <i>they have done.</i>
هغه کړي دي <i>she, or it has done.</i>		

Second Form—(for a noun singular.)

S.		
F.	M.	
مي کړه دي <i>I have done.</i>	مي کړي دي	
د کړه دي <i>thou hast done.</i>	د کړي دي	
ئې کړه دي <i>he, she, or it has done.</i>	ئې کړي دي	

P.

F.	M.	
مو کړه دي <i>we have done.</i>	مو کړي دي	
مو کړه دي <i>you have done.</i>	مو کړي دي	
ئې کړه دي <i>they have done.</i>	ئې کړي دي	

(For a noun plural.)

S.		P.
M. and F.		M. and F.
مي کړي دي <i>I have done.</i>		مو کړي دي <i>we have done.</i>
د کړي دي <i>thou hast done.</i>		مو کړي دي <i>you have done.</i>
ئې کړي دي <i>he, she, or it has done.</i>		ئې کړي دي <i>they have done.</i>

Pluperfect Tense ماضِي بَعِيدٍ.—(The noun singular.)

S.

F.	M.
مَا كَرِهَ وَه	مَا كَرِهِيَ وَه <i>I had done.</i>
تَا كَرِهَ وَه	تَا كَرِهِيَ وَه <i>thou hadst done.</i>
هَغَدَ كَرِهَ وَه	هَغَدَ كَرِهِيَ وَه <i>he, or it had done.</i>
هَغَدَ كَرِهَ وَه	هَغَدَ كَرِهِيَ وَه <i>she, or it had done.</i>

P.

F.	M.
مُنْكَا كَرِهَ وَه	مُورَ كَرِهِيَ وَه <i>we had done.</i>
تَاسْ كَرِهَ وَه	تَاسْ كَرِهِيَ وَه <i>you had done.</i>
	هَغُو كَرِهِيَ وَه } <i>they had done.</i>
F.	هَغُو كَرِهَ وَه }

(Noun plural.)

S.

F.	M.
مَا كَرِهَ وَه	مَا كَرِهِيَ وَه <i>I had done.</i>
تَا كَرِهَ وَه	تَا كَرِهِيَ وَه <i>thou hadst done.</i>
هَغَدَ كَرِهَ وَه	هَغَدَ كَرِهِيَ وَه <i>he, or it had done.</i>
هَغَدَ كَرِهَ وَه	هَغَدَ كَرِهِيَ وَه <i>she, or it had done.</i>

P.

F.

M.

مُورِ كَرِي وَ مَنځا كَرِي وَ *we had done.*

تاس كَرِي وَ تاس كَرِي وَ *you had done.*

M. هُنغو كَرِي وَ } *they had done.*

F. هُنغو كَرِي وَ }

Second Form—(noun singular.)

S.

F.

M.

مي كَرِي وَ مي كَرِي وَ *I had done.*

د كَرِي وَ د كَرِي وَ *thou hadst done.*

ئې كَرِي وَ ئې كَرِي وَ *he, she, it had done.*

P.

F.

M.

مو كَرِي وَ مو كَرِي وَ *we had done.*

مو كَرِي وَ مو كَرِي وَ *you had done.*

ئې كَرِي وَ ئې كَرِي وَ *they had done.*

(Noun plural.)

S.

F.

M.

مي كَرِي وَ مي كَرِي وَ *I had done.*

د كَرِي وَ د كَرِي وَ *thou hadst done.*

ئې كَرِي وَ ئې كَرِي وَ *he, she, it had done.*

P.

F.

M.

وُ كَرِي or وُ كَرِي we had done.

وُ كَرِي or وُ كَرِي you had done.

وُ كَرِي or وُ كَرِي they had done.

First Future Tense **أَمْرٍ حَاضِرٍ**.

S.

وُ كَرِي I should do.

وُ كَرِي thou shouldst do.

وُ كَرِي or وُ كَرِي هُغْد he, she, it should do.

P.

وُ كَرِي we should do.

وُ كَرِي you should do.

وُ كَرِي or وُ كَرِي هُغُو they should do.

Second Future Tense **مُسْتَقْبَلٍ**.

S.

وُ كَرِي or وُ كَرِي زه I will do.

وُ كَرِي or وُ كَرِي ته thou will do.

وُ كَرِي or وُ كَرِي هُغْد he, she, it will do.

P.

وُ كَرِي or وُ كَرِي مور we will do.

وُ كَرِي or وُ كَرِي تاس you will do.

وُ كَرِي or وُ كَرِي هُغُو they will do.

Doubtful Past Tense تشکیک ماضي.—(Noun singular.)

S.

F.

M.

ما به کړي وي I may have done.

تا به کړي وي thou mayst have done.

M. هغه به کړي وي he, or it may have done.

F. هغه به کړي وي she, or it may have done.

P.

F.

M.

موږ به کړي وي we may have done.

تاس به کړي وي you may have done.

M.

هغو به کړي وي } they may have done.

F.

هغو به کړي وي }

(Noun Plural.)

S.

M. and F.

ما به کړي وي I may have done.

تا به کړي وي thou mayest have done.

F. هغه به کړي وي he, she, it may have done.

P.

M. and F.

مُوْر به كَرِي وِي *we may have done.*

تَاس به كَرِي وِي *you may have done.*

هَغُو به كَرِي وِي *they may have done.*

Second Form—(noun singular.)

S.

F.

M.

به مِي كَرِي وِي *or* به مِي كَرِي وِي *I may have done.*

به نِ كَرِي وِي *or* به نِ كَرِي وِي *thou mayest have done.*

به ئِي كَرِي وِي *or* به ئِي كَرِي وِي *he, she, it may have done.*

P.

F.

M.

به مُو كَرِي وِي *or* به مُو كَرِي وِي *we may have done.*

به مُو كَرِي وِي *or* به مُو كَرِي وِي *you may have done.*

به ئِي كَرِي وِي *or* به ئِي كَرِي وِي *they may have done.*

(Noun plural).

S.

به مِي كَرِي وِي *I may have done.*

به نِ كَرِي وِي *thou mayest have done.*

به ئِي كَرِي وِي *he, she, it may have done.*

P.

به مو کړي وي *we may have done.*

به مو کړي وي *you may have done.*

به ئي کړي وي *they may have done.*

Past Conditional Tense ماضي شرطيه.—(Noun singular.)

S.

F.

M.

که ما کړي وي or واي *If I had done.*

که تا کړي وي or واي *If thou hadst done.*

M. که هغه کړي وي or واي *If he or it had done.*

F. که هغه کړي وي or واي *If she or it had done.*

P.

F.

M.

که موږ کړي وي or واي *If we had done.*

که تاس کړي وي or واي *If you had done.*

که هغو کړي وي or واي *If they had done.*

(Noun plural.)

S.

M. and F.

که ما کړي وي or واي *If I had done.*

که تا کړي وي or واي *If thou hadst done.*

که هَعْدَ کَرِي وِي وَايِ or وَايِ *If he or it had done.*

که هَعْدَ کَرِي وِي وَايِ or وَايِ *If she or it had done.*

P.

M. and F.

که مَنکَا کَرِي وِي وَايِ or وَايِ *If we had done.*

که تَاسُ کَرِي وِي وَايِ or وَايِ *If you had done.*

که هُغُو کَرِي وِي وَايِ or وَايِ *If they had done.*

Second Form—(noun singular.)

S.

F.

M.

که مِي کَرِي وِي وَايِ or وَايِ *If I had done.*

که دِ کَرِي وِي وَايِ or وَايِ *If thou hadst done.*

که نِي کَرِي وِي وَايِ or وَايِ *If he, she, it had done.*

P.

F.

M.

که مُو کَرِي وِي وَايِ or وَايِ *If we had done.*

که مَو کَرِي وِي وَايِ or وَايِ *If you had done.*

که نِي کَرِي وِي وَايِ or وَايِ *If they had done.*

(Noun plural.)

S.

M. and F.

وايي or وياي کړيې وي که *If I had done.*وايي or وياي کړيې وي که ډ *If thou hadst done.*وايي or وياي کړيې وي که ئي *If he, she, it had done.*

P.

M. and F.

وايي or وياي مو کړيې وي که *If we had done.*وايي or وياي مو کړيې وي که *If you had done.*وايي or وياي ئي کړيې وي که *If they had done.*

IMPERATIVE MOOD امر.

S.

کړه or وکړه *do thou.*کړيې or وکړيې ډ *let him, her, or it do.*

P.

کړيې or وکړيې *do you.*کړيې or وکړيې ډ *let them do.*

The Agent اسمِ فاعل.

S.

P.

M.	} <i>the doer.</i>	M. and F.	} <i>the doers.</i>
F.			

M. کړونکي کړونې }
 F. کړونک کړون }

The Past Participle *اسم مفعول*.

S.	P.
F. M.	M. and F.
کَرِ or کَرِي done.	کَرِي done.

The Noun of Fitness *اسم لياقت*.

M. and F. کَرِ or کَرُو or کَرُل or کَرَلو of or for doing. S. and P.

PASSIVE VOICE *صيغه مجهول*.

Present Tense *صيغه حال*.

S.		P.
F.	M.	M. and F.
کَرِ شَم	کَرِي شَم I am done.	کَرِي شُو we are done.
کَرِ شِي	کَرِي شِي thou art done.	کَرِي شِي you are done.
کَرِ شِي	کَرِي شِي he, she, it is done.	کَرِي شِي they are done.

Imperfect Tense *استمرار ماضي*.

S.	
F.	M.
کَرِ شَوْم	کَرِي شَوْم I was doing.
کَرِ شُوِي	کَرِي شُوِي thou wast doing.
	کَرِي شَه he, or it was doing.
کَرِ شَوْله	کَرِ شَوْله or شَوْه she, or it was doing.

P.

M. and F.

کړي شوو *we were doing.*کړي شوي *you were doing.*

شو	or	شول	کړي	} <i>they were doing.</i>
شول	or	شو	کړ	

Second Form for Continuative Tense.

S.

F.

M.

به وکړ شوم *I used to be doing.*به وکړي شوي *thou used to be doing.*به وکړي شه *he, or it used to be doing.*به وکړ شوه *she, or it used to be doing.*

P.

M. and F.

به وکړي شوو *we used to be doing.*به وکړي شوي *you used to be doing.*

شو	or	شول	به وکړي	} <i>they used to be doing.</i>
شول	or	شو	به وکړ	

Past Tense ماضِي مُطْلَق.

S.

F.

M.

وَكِرِ شَوْمُ I was done.

وَكِرِ شَوِي thou wast done.

وَكِرِي شَه he, or it was done.

وَكِرِ شَوَه or شَوْلَه she, or it was done.

P.

M. and F.

وَكِرِي شَوُو we were done.

وَكِرِي شَوِي you were done.

وَكِرِي شَوْل } they were done.
 لَوَكِرِ شَو or شَوْل

Perfect Tense ماضِي قَرِيب.

S.

F.

M.

كِرِ شَوِيْم I have been done.

كِرِ شَوِيْنِي thou hast been done.

كِرِ شَوِيْ دِه he, she, it has been done.

P.

M. and F.

كِرِي شَوِيْ يُو we have been done.

كِرِي شَوِيْ نِي you have been done.

كِرِي شَوِيْ دِي they have been done.

ماضِي بَعِيدِ Pluperfect Tense

S.

F.

M.

کړې شوي ډم I had been done.

کړې شوي وي thou hadst been done.

کړې شوي وه he, she, it had been done.

P.

M. and F.

کړې شوي وو we had been done.

کړې شوي وي^ you had been done.

کړې شوي وو they had been done.

اَمْرِ حَاضِرِ First Future Tense

S.

F.

M.

کړې شم I should be done.

کړې شي thou shouldst be done.

کړې شي هغه ډ وکړې شي he, or it should be done.

کړې شي هغه ډ وکړې شي she, or it should be done.

P.

M. and F.

وُكْرِي شُو *we should be done.*

وُكْرِي شِي *you should be done.*

هُغُو دِ وُكْرِي شِي } *they should be done.*
وُ دِ وُكْرِي شِي }

Second Future Tense مُسْتَقْبَلٌ

S.

M. زه به وُكْرِي شَم } *I will be done.*
F. زه به وُكْرِي شَم }

M. ته به وُكْرِي شِي } *thou wilt be done.*
F. ته به وُكْرِي شِي }

M. هُغُه به وُكْرِي شِي *he, or it will be done.*

F. هُغُه به وُكْرِي شِي *she, or it will be done.*

P.

M. and F.

M. and F.

مُوْر به وُكْرِي شُو *we will be done.*

تَاسْ به وُكْرِي شِي *you will be done.*

هُغُو به وُكْرِي شِي *they will be done.*

Aorist Tense مُضارع.

S.

F.

M.

وُكْرِي شَم I may or shall be done.

وُكْرِي شي thou mayest or shalt be done.

وُكْرِي شي he, she, it may or shall be done.

P.

M. and F.

وُكْرِي شُو we may or shall be done.

وُكْرِي شي you may or shall be done.

وُكْرِي شي they may or shall be done.

Doubtful Past Tense ماضي تَشكِيك.

S.

F.

M.

كْرِي شَوِ به يَم I may have been done.

كْرِي شَوِ به ئِي thou mayest have been done.

كْرِي شَوِ به وِي he, she, it may have been done.

P.

M. and F.

كْرِي شَوِ به يُو we may have been done.

كْرِي شَوِ به يِي you may have been done.

كْرِي شَوِ به وِي they may have been done.

Past Conditional Tense *ماضي شرطيه*.

S.

- M. که زه کړي شوي وي واي } *If I had been done.*
 F. که زه کړ شو وي واي }
 M. که ته کړي شوي وي واي } *If thou hadst been done.*
 F. که ته کړ شو وي واي }
 M. که هغه کړي شوي وي واي } *If he, or it hadst been done.*
 F. که هغه کړ شو وي واي } *If she, or it had been done.*

P.

- M. که منځا کړي شوي وي واي } *If we had been done.*
 M. که تاس کړي شوي وي واي } *If you had been done.*
 M. که هغو کړي شوي وي واي } *If they had been done.*

IMPERATIVE MOOD *امر*.

S.

- M. وکړي شه کړي شه } *be thou done.*
 F. وکړ شه کړ شه }
 M. هغه ډ وکړي شي ډ وکړي شي } *let him or it be done.*
 F. هغه ډ وکړ شي ډ وکړ شي } *let her or it be done.*

P.

- M. & F. وکړي شي } *be you done.*
 کړي شي } *or*
 M. & F. هغود وکړي شي } *let them be done.*
 ډ وکړي شي } *or*

Past Participle *اسم مفعول*.

S.

F. *کړ شو* M. *کړي شوي* *become done.*

P.

M. and F. *کړي شوي* *become done.*

407. Conjugation of a regular transitive verb.

مصدر INFINITIVE, OR VERBAL NOUN *ويشتل* *To throw, or dart.*

ACTIVE VOICE *صیغه معروف*.

Past Tense *ماضي مطلق*—(governing noun singular.)

S.

F.

M.

ويشته or *ويشته* *هغه* *ويشت* *he or it threw.*

ويشته or *ويشته* *هغه* *ويشت* *she or it threw.*

ويشته or *ويشته* *تا* *ويشت* *thou didst throw.*

ويشته or *ويشته* *ما* *ويشت* *I threw.*

P.

F.

M.

ويشته or *ويشته* *هغو* *ويشت* } *they threw.*

ويشته or *ويشته* *تاس* *ويشت* *you threw.*

ويشته or *ويشته* *موږ* *ويشت* *مونکا* *we threw.*

(The governing noun plural.)

S.

F.

M.

هَغَهُ وَ وِيشَتِ or وَ وِيشَتِلِ

هَغَهُ وَ وِيشَتِلِ he or it threw.

هَغِهُ وَ وِيشَتِ or وَ وِيشَتِلِ

هَغِهُ وَ وِيشَتِلِ she or it threw.

تَا وَ وِيشَتِ or وَ وِيشَتِلِ

تَا وَ وِيشَتِلِ thou didst throw.

مَا وَ وِيشَتِ or وَ وِيشَتِلِ

مَا وَ وِيشَتِلِ I threw.

P.

M.

	هَغُورُ وَ وِيشَتِلِ	} they threw.
	هَغُورُ وَ وِيشَتِ or وَ وِيشَتِلِ	

تَاسُ وَ وِيشَتِ or وَ وِيشَتِلِ

تَاسُ وَ وِيشَتِلِ you threw.

مُورُ وَ وِيشَتِ or وَ وِيشَتِلِ

مُورُ وَ وِيشَتِلِ we threw.

Second Form—(the governing noun singular.)

S.

F.

M.

وُئِي وَ وِيشَتِه or وَ وِيشَتَلِه

وُئِي وَ وِيشَتِه he or it threw.

وِ وَ وِيشَتِه or وَ وِيشَتَلِه

وِ وَ وِيشَتِه thou didst throw.

وُمِي وَ وِيشَتِه or وَ وِيشَتَلِه

وُمِي وَ وِيشَتِه I threw.

P.

F.

M.

وُئِي وَ وِيشَتِه or وَ وِيشَتَلِه

وُئِي وَ وِيشَتِه they threw.

وُمُو وَ وِيشَتِه or وَ وِيشَتَلِه

وُمُو وَ وِيشَتِه you threw.

وُمُو وَ وِيشَتِه or وَ وِيشَتَلِه

وُمُو وَ وِيشَتِه we threw.

(The governing noun plural.)

S.

F.

M.

وِشْتَلِ or وِشْتِ وُئِي وِشْتَلِ he or it threw.
 وِشْتَلِ or وِشْتِ وُدِ وِشْتَلِ thou didst throw.
 وِشْتَلِ or وِشْتِ وُومي وِشْتَلِ I threw.

P.

F.

M.

وِشْتَلِ or وِشْتِ وُئِي وِشْتَلِ they threw.
 وِشْتَلِ or وِشْتِ وُمو وِشْتَلِ you threw.
 وِشْتَلِ or وِشْتِ وُمو وِشْتَلِ we threw.

مُضَارِعِ تَنْسِ اَورِست

S.

P.

وُ وِلِي he throws, or may or shall throw. وُ وِلِي they throw, &c.
 وُ وِلِي thou throwest, or may &c. throw. وُ وِلِي you throw, &c.
 وُ وِلْمِ I throw, or may or shall throw. وُ وِلْمِ we throw, &c.

اَمْرِ مَوْدِ اِمْپِراتِوِ

S.

وُ وِلِه or وِلِه وُ وِلِه throw thou.
 وُ وِلِي or وُدِ وِلِي هَغِه دِ let him, her, or it throw.

P.

وُ وِلِي or وُ وِلِي throw you.
 وُ وِلِي or وُدِ وِلِي هَغِه دِ let them throw.

The Agent **اِسْمِ فاعِلٍ**.

S.	P.
M. وِشْتُونِي or وِشْتُونَكِي	} <i>throwers.</i>
F. وِشْتُونِ or وِشْتُونِكِ	
} <i>the thrower.</i> M. & F.	
	M. وِشْتُونَكِي
	F. وِشْتُونِي

THE PASSIVE VOICE **صِيغَةُ مَجْهُولٍ**.

Past Tense **ماضِي مَطْلُوقٍ**.

S.

F.

M.

هَغْدُ or **وِشْتِي** or **وِشْتَلِي** **شِه** *he or it was thrown.*

هَغْدُ or **وِشْتِ** or **وِشْتَلِ** **شُوَه** *she or it was thrown.*

وِشْتِي or **وِشْتَلِي** **شُوِي** } *thou wast thrown.*

وِشْتِ or **وِشْتَلِ** **شُوِي**

وِشْتِي or **وِشْتَلِي** **شُوِمَ** } *I was thrown.*

وِشْتِ or **وِشْتَلِ** **شُوِمَ**

P.

F.

M.

هَغْوُ or **وِشْتِي** or **وِشْتَلِي** **شُوِلَ** or **شُوِ** } *they were thrown.*

هَغْوُ or **وِشْتِي** or **وِشْتَلِي** **شُوِلَ** or **شُوِ**

وِشْتِي or **وِشْتَلِي** **شُوِي** } *you were thrown.*

وِشْتِ or **وِشْتَلِ** **شُوِ** } *we were thrown.*

Second Form.

S.

F.

M.

وُ وِشْتَلَه شَوِه or وِشْتَه شِه وُ وِشْت شِه he, she, &c. was thrown.

وُ وِشْتَلَه شَوِي or وِشْتَه شَوِي وُ وِشْت شَوِي thou wast thrown.

وُ وِشْتَلَه شَوَم or وِشْتَه شَوَم وُ وِشْت شَوَم I was thrown.

P.

F.

M.

وُ وِشْتَلِ شَو or وِشْتِ شَو وُ وِشْتَلِ شَوِ they were thrown.

وُ وِشْتَلِ شَوِي or وِشْتِ شَوِي وُ وِشْتَلِ شَوِي you were thrown.

وُ وِشْتَلِ شَوُر or وِشْتِ شَوُر وُ وِشْتَلِ شَوُر we were thrown.

Present or Aorist Tense مُضَارِعْ.

S.

M. وُ وِشْتَلِي شِي or وِشْتِي شِي he or it is thrown, or may or shall be thrown. [thrown.

F. وُ وِشْتَلِ شِي or وِشْتِ شِي she or it is thrown, or may or shall be

M. وُ وِشْتَلِي شِي or وِشْتِي شِي } thou art thrown, or may or shall be
F. وُ وِشْتَلِ شِي or وِشْتِ شِي } thrown.

M. وُ وِشْتَلِي شَم or وِشْتِي شَم } I am thrown, or may or shall be
F. وُ وِشْتَلِ شَم or وِشْتِ شَم } thrown.

P.

M. & F. وُ وِشْتِي or وُ وِشْتَلِي شِي *they are thrown, or may or shall be*
[thrown.]

M. & F. وُ وِشْتِي or وُ وِشْتَلِي شِي *you are thrown, or may or shall be*
[thrown.]

M. & F. وُ وِشْتِي or وُ وِشْتَلِي شُو *we are thrown, or may or shall be*
[thrown.]

Second Form.

S.

P.

وُ وِشْت شِي *he, she, it is thrown, &c.* وُ وِشْتَل شِي *they are thrown, &c.*

وُ وِشْت شِي *thou art thrown, &c.* وُ وِشْتَل شِي *you are thrown, &c.*

وُ وِشْت شَم *I am thrown, &c.* وُ وِشْتَل شُو *we are thrown, &c.*

IMPERATIVE MOOD امر.

S.

M. $\text{هَغِه دِ وُ وِشْتِي}$ } *let him or it be thrown.*
 وُ وِشْتِي دِ شِي }
 $\text{وُ وِشْتَلِي دِ شِي}$ }

F. $\text{هَغِه دِ وُ وِشْت شِي}$ } *let her or it be thrown.*
 وُ وِشْت دِ شِي }
 وُ وِشْتَل دِ شِي }

M. وُ وِشْتِي شِه } *be thou thrown.*
 وُ وِشْتَلِي شِه }
F. وُ وِشْت شِه }
 وُ وِشْتَل شِه }

P.

M. $\text{هَغُو دِ وُ وِشْتِي}$ } *let them be thrown.*
 وُ وِشْتِي دِ شِي }
 $\text{وُ وِشْتَلِي دِ شِي}$ }

M. & F.

$\left. \begin{array}{l} \text{و وِشْتِي} \\ \text{or} \\ \text{وِشْتَلِي شِي} \end{array} \right\} \text{be you thrown.}$

Past Participle *اسم مَعْمُول*

S.

$\left. \begin{array}{l} \text{M. وِشْتَلِي or وِشْتِي} \\ \text{F. وِشْتَلِ or وِشْتِ} \end{array} \right\} \text{become thrown.}$

P.

$\left. \begin{array}{l} \text{M. and F. وِشْتِي} \\ \text{وِشْتَلِي} \end{array} \right\} \text{become thrown.}$

408. Conjugation of a transitive verb which rejects the prefix *و*.

مَصْدَر INFINITIVE, OR VERBAL NOUN. *راوړل* To bring.

ACTIVE VOICE *صِيغَه مَعْرُوف*.

Past Tense *ماضي*.—(Governing noun singular.)

S.

F.

M.

هغه راوړه or راوړله he or it brought.

هغه راوړه or راوړله she or it brought.

تا راوړه or راوړله thou broughtest.

ما راوړه or راوړله I brought.

P.

F.

M.

M. هُغُو رَادِرَ they brought.

F. هُغُو رَادِرَه or رَادِرَلَه they brought.

تَاسُ رَادِرَ or تَاسُ رَادِرَه you brought.

مُوْرَ رَادِرَ or مُوْرَ رَادِرَه we brought.

(The governing noun plural.)

S.

F.

M.

هَغِه رَادِرَلِ or هَغِه رَادِرِ he or it brought.

هَغِه رَادِرَلِ or هَغِه رَادِرِ she or it brought.

تَا رَادِرَلِ or تَا رَادِرِ thou broughtest.

مَا رَادِرَلِ or مَا رَادِرِ I brought.

P.

F.

M.

M. هُغُو رَادِرَلِ or رَادِرَهَّ they brought.

F. هُغُو رَادِرِ or رَادِرَلِ they brought.

تَاسُ رَادِرَلِ or تَاسُ رَادِرِ you brought.

مُنْكَا رَادِرَلِ or مُوْرَ رَادِرِ we brought.

Second Form—(the governing noun singular.)

S.

F.

M.

هِي رَادِرِ or هِي رَادِرَه he, she, or it brought.

دِ رَادِرِ or دِ رَادِرَه thou broughtest.

مِي رَادِرِ or مِي رَادِرَه I brought.

P.

F.

M.

راوږله or راوړه ئي راوړ ئي *they brought.*

راوږله or راوړه مو راوړ مو *you brought.*

راوږله or راوړه مو راوړ مو *we brought.*

(The governing noun plural.)

S.

F.

M.

راوړل or راوړ ئي راوړل ئي *he, she, or it brought.*

راوړل or راوړ ډ راوړل ډ *thou broughtest.*

راوړل or راوړ مي راوړل مي *I brought.*

P.

F.

M.

راوړل or راوړ ئي راوړل ئي *they brought.*

راوړل or راوړ مو راوړل مو *you brought.*

راوړل or راوړ مو راوړل مو *we brought.*

Aorist Tense مُضَارِعٌ.

S.

P.

راوړي *he, she, or it may bring, or brings.* راوړي *they may bring, or bring.*

راوړي *thou mayest bring or bringesth.* راوړي *you may bring, or bring.*

راوړم *I may bring, or bring.* راوړم *we may bring, or bring.*

IMPERATIVE MOOD *أَمْرٌ*.

S.

P.

هَعْدِ دِ رَاوَرِي or رَا دِ وِرِي *let him, &c. bring.* هُغُو دِ رَاوَرِي *let them bring.*

رَاوَرِه or تَدِ رَاوَرِه *bring thou.* رَاوَرِي تَاسُ *bring you.*

The Agent *أِسْمِ فَاعِلٍ*.

S.

P.

M.	رَاوَرُونَكِي	} <i>the bringer.</i>	M. & F.	رَاوَرُونَكِي	} <i>the bringers.</i>
F.	رَاوَرُونَكِ		رَاوَرُونِي		

PASSIVE VOICE *صِيغَةُ مَجْهُولٍ*.*Past Tense* *مَاضِي*.

S.

F.

M.

رَاوَرِ شُوِه or شُوَلِه *he, &c. was brought.*

رَاوَرِ شُوِي *thou wast brought.*

رَاوَرِ شُوَم *I was brought.*

P.

F.

M.

رَاوَرِي شُو or شُوِل *they were brought.*

M. & F. رَاوَرِي شُوِي *you were brought.*

M. & F. رَاوَرِي شُوُر *we were brought.*

Second Form.

S.

F.

M.

راوړله شوه or راوړه he, &c. was brought.

راوړله شوي or راوړه thou wast brought.

راوړله شوم or راوړه I was brought.

P.

F.

M.

راوړل شول or راوړل they were brought.

راوړل شوي or راوړل you were brought.

راوړل شوو or راوړل we were brought.

Present or Aorist Tense مُضارع.

S.

F.

M.

راوړي شي or راوړي he, &c. is brought, or may be brought.

راوړي شي or راوړي thou art brought, or may be brought.

راوړي شم or راوړي I am brought, or may be brought.

P.

M. & F.

راوړي شي or راوړي they are brought, or may be brought.

راوړي شي or راوړي you are brought, or may be brought.

راوړي شوو or راوړي we are brought, or may be brought.

Second Form.

S.

F. M.

هَوْرَه شِي رَاوَرِ شِي *he, &c. is brought, &c.*

هَوْرَه شِي رَاوَرِ شِي *thou art brought, &c.*

هَوْرَه شَم رَاوَرِ شَم *I am brought, &c.*

P.

F. M.

هَوْرَه شِي رَاوَرِ شِي *they are brought, &c.*

هَوْرَه شِي رَاوَرِ شِي *you are brought, &c.*

هَوْرَه شُو رَاوَرِ شُو *we are brought, &c.*

IMPERATIVE MOOD *أمر*.

S.

M. هَغَه دِ رَاوَرِي شِي or رَاوَرِي دِ شِي *let him or it, be brought.*

F. هَغَه دِ رَاوَرِي شِي or رَاوَرِي دِ شِي *let her or it, be brought.*

F. تَه رَاوَرِي شَه M. تَه رَاوَرِي شَه *be thou brought.*

P.

M. & F.

هَغُو دِ رَاوَرِي شِي *let them be brought.*

رَاوَرِي دِ شِي *let them be brought.*

تَاس رَاوَرِي شِي *be you brought.*

Past Participle *اسمِ مَنعُول*.

S.

P.

F. *راږږ شوی* M. *راږږي شوي* brought. M & F. *راږږي شوي* brought.

409. Conjugation of a derivative transitive verb, formed from an adjective by the addition of *ول*, which requires the aid of the verb *کړل* to do, in forming its different inflexions. See page 169, para. 282.

مَصَدَر INFINITIVE OR VERBAL NOUN. *ډکول* To fill.

ACTIVE VOICE *صیغه معرُوف*.

Past Tense *ماضی*.

S.

F.

M.

کړله or *کړه* *ډکه* *هغه ډک کړ* he or it filled.

کړله or *کړه* *ډکه* *هغه ډک کړ* she or it filled.

کړله or *کړه* *ډکه* *تا ډک کړ* thou didst fill.

کړله or *کړه* *ډکه* *ما ډک کړ* I filled.

P.

F.

M.

کړله or *کړه* *ډکه* *هغودک کړ* } they filled.

کړله or *کړه* *ډکه* *تاس ډک کړ* you filled.

کړله or *کړه* *ډکه* *موڼکا ډک کړ* we filled.

(Governing noun plural.)

S.

F.

M.

كِرْل or كِرِ هَغِه دَكِ كِرْل he or it filled.

كِرْل or كِرِ هَغِه دَكِ كِرْل she or it filled.

كِرْل or كِرِ تَا دَكِ كِرْل thou didst fill.

كِرْل or كِرِ مَا دَكِ كِرْل I filled.

P.

F.

M.

كِرْل هُغُو دَكِ كِرْل they filled.

كِرْل or كِرِ هُغُو دَكِ كِرْل they filled.

كِرْل or كِرِ تَاسُ دَكِ كِرْل you filled.

كِرْل or كِرِ مَوْنَكَا دَكِ كِرْل we filled.

Second Form.—(The governing noun singular.)

S.

F.

M.

كِرْل or كِرِه فَيِّ دَكِ كِرِ he, she, it filled.

كِرْل or كِرِه دِ دَكِ كِرِ thou didst fill.

كِرْل or كِرِه مِي دَكِ كِرِ I filled.

P.

F.

M.

كِرْل or كِرِه فَيِّ دَكِ كِرِ they filled.

كِرْل or كِرِه مَو دَكِ كِرِ you filled.

كِرْل or كِرِه مَو دَكِ كِرِ we filled.

(The governing noun plural.)

S.

F.

M.

کړل or کړ ئې ډک کړل ئې ډک he, she, it, filled.

کړل or کړ ډک ډ کړل ډ ډک thou didst fill.

کړل or کړ مي ډک کړل مي ډک I filled.

P.

F.

M.

کړل or کړ ئې ډک کړل ئې ډک they filled.

کړل or کړ مو ډک کړل مو ډک you filled.

کړل or کړ مو ډک کړل مو ډک we filled.

Present or Aorist Tense مضارع.

S.

F.

M.

کړي ډکه کړي ډک he &c. fills or may fill.

کړي ډکه کړي ډک thou fillest or may fill.

کړم ډکه کړم ډک I fill or may fill.

P.

F.

M.

کړي ډک کړي ډک they fill or may fill.

کړي ډک کړي ډک you fill or may fill.

کړو ډک کړو ډک we fill or may fill.

امر mood.

S.

M. هغه د ډک کړي ډک د کړي let him or it fill.

F. هغه د ډکه کړي ډکه د کړي let her or it fill.

M. & F. ته ډکه کړه M. ته ډک کړه fill thou.

P.

M. هغو د ډک کړي ډک د کړي let them fill.

F. هغو د ډک کړي ډک د کړي let them fill.

M. & F. تاس ډک کړي تاس ډک کړي fill you.

اسم فاعل.

S.

P.

M. ډکوونکي or ډکوونکي } the filler. M. & F. ډکوونکي } the fillers.
 F. ډکوونک or ډکوونک } ډکوونکي }

صیغه مجهول PASSIVE VOICE

Past Tense ماضي.—(The governing noun singular.)

S.

M. ډک کړي شه he or it was filled.

F. ډکه کړ شوه or شوله she or it was filled.

ډک کړي شوي ډکه کړ شوي thou wast filled.

ډک کړي شوم ډکه کړ شوم I was filled.

P.

M. شو^ه or شول^ه کړي^ي ډک^ک they were filled.

F. شول^ه or شو^ه کړي^ي ډک^ک they were filled.

کړي^ي شوي^ي ډک^ک you were filled.

کړي^ي شو^و ډک^ک we were filled.

Second Form.—(The governing noun plural.)

S.

F.

M.

ډکوله^ه شوه^ه ډکاوه^ه شه^ه he, &c. was filled.

ډکوله^ه شوي^ي ډکاوه^ه شوي^ي thou wast filled.

ډکوله^ه شوم^م ډکاوه^ه شوم^م I was filled.

P.

F.

M.

ډکول^ل شول^ل ډکول^ل شول^ل they were filled.

ډکول^ل شوي^ي ډکول^ل شوي^ي you were filled.

ډکول^ل شو^و ډکول^ل شو^و we were filled.

Present or Aorist Tense مُضارع.

S.

F.

M.

ډکه^ه کړي^ي شي^ي ډک^ک کړي^ي شي^ي he, &c. is filled, &c.

ډکه^ه کړي^ي شي^ي ډک^ک کړي^ي شي^ي thou art filled, &c.

ډکه^ه کړي^ي شم^م ډک^ک کړي^ي شم^م I am filled, &c.

P.

F.

M.

ڊڪِ ڪَريِ شيِ *they are filled, &c.*
 ڊڪِ ڪَريِ شيِ *you are filled, &c.*
 ڊڪِ ڪَريِ شوُ *we are filled, &c.*

Second Form.

S.

F.

M.

ڊڪُوله شيِ ڊڪاوهُ *he, &c. is filled, or may be filled.*
 ڊڪُوله شيِ ڊڪاوهُ *thou art filled, or may be filled.*
 ڊڪُوله شَم ڊڪاوهُ *I am filled, or may be filled.*

P.

F.

M.

ڊڪُول شيِ ڊڪُولُ *they are filled, or may be filled.*
 ڊڪُول شيِ ڊڪُولُ *you are filled, or may be filled.*
 ڊڪُول شوُ ڊڪُولُ *we are filled, or may be filled.*

IMPERATIVE MOOD اَمْر.

S.

M. ڊڪِ ڪَريِ ڊ شيِ هغه ڊ ڊڪِ ڪَريِ شيِ *let him, &c. be filled.*
 F. ڊڪه ڪَريِ ڊ شيِ هغه ڊ ڊڪه ڪَريِ شيِ *let her, &c. be filled.*
 F. ڊڪه ڪَريِ شه M. ڊڪِ ڪَريِ شه *be thou filled.*

P.

M. هُغَو دِ دِکِ کَرِي شِي دِکِ کَرِي دِ شِي *let them be filled.*

F. هُغَو دِ دِکِ کَرِي شِي دِکِ کَرِي دِ شِي *let them be filled.*

F. تَاسُ دِکِ کَرِي شِي دِکِ کَرِي شِي *be you filled.*

Past Participle اِسْمِ مَفْعُولِ

S.

M. دِکِ کَرِي شوي } *become filled.*
 F. دِکِه کَرِ شو }

P.

M. & F. دِکِ کَرِي شوي } *become filled.*
 دِکِ کَرِي شوي }

410. Conjugation of a regular casual verb **آلوزُل** *to cause to fly*,
 formed from the present tense of the infinitive **آلوتل** *to fly*.

ACTIVE VOICE صِيغَه مَعْرُوفِ

Past Tense مَاضِي.—(The governing noun singular.)

S.

F.

M.

هَغَه و الوزُلَه هَغَه و الوزاؤ *he or it caused to fly.*

هَغِه و الوزُلَه هِغِه و الوزاؤ *she or it caused to fly.*

تَا و الوزُلَه تَا و الوزاؤ *thou didst cause to fly.*

مَا و الوزُلَه مَا و الوزاؤ *I caused to fly.*

P.

F.

M.

M. هُغُو وِالْوَزَاوُ *they caused to fly.*F. هُغُو وِالْوَزَوْلُه *they caused to fly.*تَاسُ وِالْوَزَاوُ تَاسُ وِالْوَزَوْلُه *you caused to fly.*مُؤَبُّ وِالْوَزَاوُ مُمْبَكَا وِالْوَزَوْلُه *we caused to fly.**(The governing noun plural.)*

S.

F.

M.

هَغَه وِالْوَزَوْلِ هَغَه وِالْوَزَوْلِ *he or it caused to fly.*هَغِه وِالْوَزَوْلِ هَغِه وِالْوَزَوْلِ *she or it caused to fly.*تَا وِالْوَزَوْلِ تَا وِالْوَزَوْلِ *thou didst cause to fly.*مَا وِالْوَزَوْلِ مَا وِالْوَزَوْلِ *I caused to fly.*

P.

F.

M.

هَغُو وِالْوَزَوْلِ *they caused to fly.*هُغُو وِالْوَزَوْلِ *they caused to fly.*تَاسُ وِالْوَزَوْلِ تَاسُ وِالْوَزَوْلِ *you caused to fly.*مُؤَبُّ وِالْوَزَوْلِ مُمْبَكَا وِالْوَزَوْلِ *we caused to fly.**Second Form.—(The governing noun singular.)*

S.

F.

M.

هِي وِالْوَزَوْلِ هِي وِالْوَزَاوُ *he, she, it caused to fly.*دِ وِالْوَزَوْلِ دِ وِالْوَزَاوُ *thou didst cause to fly.*مِي وِالْوَزَوْلِ مِي وِالْوَزَاوُ *I caused to fly.*

P.

F.

M.

ئِي وِ الْوَزْلُ *they caused to fly.*

مُو وِ الْوَزْلُ *you caused to fly.*

مُو وِ الْوَزْلُ *we caused to fly.*

(The governing noun plural.)

S.

F.

M.

ئِي وِ الْوَزْلِ *he, she, or it caused to fly.*

دِ وِ الْوَزْلِ *thou didst cause to fly.*

مِي وِ الْوَزْلِ *I caused to fly.*

P.

F.

M.

ئِي وِ الْوَزْلِ *they caused to fly.*

مُو وِ الْوَزْلِ *you caused to fly.*

مُو وِ الْوَزْلِ *we caused to fly.*

مُضَارِعُ *Present or Aorist Tense*

S.

وِ الْوَزْيِ *he, she, it causes to fly, or may cause to fly.*

وِ الْوَزْيِ *thou causest to fly, or may cause to fly.*

وِ الْوَزْمِ *I cause to fly, or may cause to fly.*

P.

وَالْوَزِيَّيْ *they cause to fly, or may cause to fly.*

وَالْوَزِيَّيْ *you cause to fly, or may cause to fly.*

وَالْوَزُوْ *we cause to fly, or may cause to fly.*

IMPERATIVE MOOD *أَمْرٌ*.

S.

هَغِّدِ *دِ* وَالْوَزِيَّيْ *وَا* *دِ* لَوَزِيَّيْ* *let him &c. cause to fly.*

وَالْوَزُوْ *وَا* لَأَلْوَزُوْ *do thou cause to fly.*

P.

هَغُوْ *دِ* وَالْوَزِيَّيْ *وَا* *دِ* لَوَزِيَّيْ *let them cause to fly.*

وَالْوَزِيَّيْ *وَا* *دِ* لَوَزِيَّيْ *do you cause to fly.*

The Agent *إِسْمٌ فَاعِلٌ*.

S.

M. *أَلْوَزُوْئِكِي* *وَا* *دِ* لَوَزُوْئِي *the causer to fly.*

F. *أَلْوَزُوْئِكِي* *وَا* *دِ* لَوَزُوْئِي

P.

M. & F. *أَلْوَزُوْئِكِي* *وَا* *دِ* لَوَزُوْئِي *the causers to fly.*

* Infinitives similar to the one now conjugated which has | as the first letter, add that letter to the prefixed *و* in the second form of the imperative mood, and the *دِ* follows immediately after. In the same manner with regard to the other inflexions, the prefix takes a (—) instead of (—).

PASSIVE VOICE صِيغَةُ مَجْهُولٍ.

Past Tense ماضِي.

S.

F.

M.

وَالْوَزُولِ شَوْهَ or شَوْلَهَ وِ الْوَزُولِي شَهَ *he, she, it was caused to fly.*

وَالْوَزُولِ شَوِي وِ الْوَزُولِي شَوِي *thou wast caused to fly.*

وَالْوَزُولِ شَوْمَ وِ الْوَزُولِي شَوْمَ *I was caused to fly.*

P.

M. & F.

وَالْوَزُولِي شَوْلَ or شَوْوَ *they were caused to fly.*

وَالْوَزُولِي شَوِي *you were caused to fly.*

وَالْوَزُولِي شَوْرَ *we were caused to fly.*

Second Form.

S.

F.

M.

وَالْوَزُولَهَ شَوْهَ وِ الْوَزَاوَهَ شَهَ *he, she, it was caused to fly.*

وَالْوَزُولَهَ شَوِي وِ الْوَزَاوَهَ شَوِي *thou wast caused to fly.*

وَالْوَزُولَهَ شَوْمَ وِ الْوَزَاوَهَ شَوْمَ *I was caused to fly.*

P.

F.

M.

وَالْوَزُولِ شَوْلَ وِ الْوَزُولِ شَوْلَ *they were caused to fly.*

وَالْوَزُولِ شَوِي وِ الْوَزُولِ شَوِي *you were caused to fly.*

وَالْوَزُولِ شَوْرَ وِ الْوَزُولِ شَوْرَ *we were caused to fly.*

مُضَارِعُ Present or Aorist Tense

S.

F.

M.

وَالْوَزُولِ شَيْ *he, she, it is caused to fly, &c.*

وَالْوَزُولِ شَيْ *thou art caused to fly.*

وَالْوَزُولِ شَمَّ *I am caused to fly.*

P.

M. & F.

وَالْوَزُولِي شَيْ *they are caused to fly.*

وَالْوَزُولِي شَيْ *you are caused to fly.*

وَالْوَزُولِي شَوْ *we are caused to fly.*

Second Form.

S.

F.

M.

الْوَزُولِ شَيْ *he, she, it is caused to fly.*

الْوَزُولِ شَيْ *thou art caused to fly.*

الْوَزُولِ شَمَّ *I am caused to fly.*

P.

F.

M.

الْوَزُولِ شَيْ *they are caused to fly.*

الْوَزُولِ شَيْ *you are caused to fly.*

الْوَزُولِ شَوْ *we are caused to fly.*

IMPERATIVE MOOD امر.

S.

M. والوزُولِي دِ شِي هَغِه دِ والوزُولِي شِي let him or it be caused to fly.

F. والوزُول دِ شِي هَغِه دِ والوزُول شِي let her or it be caused to fly.

M. & F. والوزُول شِه M. والوزُولِي شِه be thou caused to fly.

P.

M. هُغُو دِ والوزُولِي شِي let them be caused to fly.

F. والوزُولِي دِ شِي let them be caused to fly.

M. & F. والوزُولِي شِي be you caused to fly.

اسم مفعول Past Participle

S.

P.

M. } الوزُولِي شَوِي caused to fly. M. & F. الوزُولِي شَوِي caused to fly.
F. } الوزُول شَوِي

نفي ونهي Negation and Prohibition

411. To signify negation and prohibition the particles نه and مه are used with the verbs, but as their position depends on the description of the infinitive with which they are used, it will be necessary to give a table of each. The third persons singular and plural of a few of the infinitives already conjugated will be sufficient for the purpose.

412. The particle of prohibition مه is alone used with the second persons of the imperative mood, and invariably precedes the inflexion of the verb with which it is used, whatever its description.

413. Infinitives such as راغَلل to come, پړوتل to fall, راوړل

to bring, and پریکول to cut, which have a prefixed particle, place the نه after the latter, both in the past and present tenses.

مَصَدَر INFINITIVE OR VERBAL NOUN. پریوتل To fall.

Past Tense ماضی مطلق.

S.

M. پری نه ووت he, it did not fall.

F. پری نه وته پری نه وته she, it did not fall.

P.

M. پری نه وتل پری نه وانه they did not fall.

F. پری نه وت پری نه وتل they did not fall.

Present or Aorist Tense مضارع.

S.

M. & F. هغه پری نه وری پری نوری he, she, it may not fall.

P.

M. & F. هغو پری نه وری پری نوری they may not fall.

IMPERATIVE MOOD امر.

S.

P.

M. & F. پریوزه مه پریوزه do not thou fall. M. & F. پریوزی مه پریوزی do not you fall.

Past Participle اسم مفعول.

S.

P.

M. پریوتلی نه پریوتی } not fallen. M. & F. پریوتی نه پریوتلی } not fallen.
 F. پریوتل نه پریوت } not fallen. F. پریوتلی نه پریوتلی } not fallen.

414. Regular verbs, whether transitive or intransitive, take the *نه* after the prefixed *و*, but the participle *مه* as before stated, invariably precedes.

مَصْدَرٌ INFINITIVE OR VERBAL NOUN. زَغَلِيدَل *To run.*

*Past Tense** مَاضِي مَطْلَقٌ.

S.

M. وَنَه زَغَلِيدَل *he, it did not run.*

F. وَنَه زَغَلِيدَه وَنَه زَغَلِيدَلِه *she, it did not run.*

P.

M. وَنَه زَغَلِيدَه وَنَه زَغَلِيدَل *they did not run.*

F. وَنَه زَغَلِيدَل وَنَه زَغَلِيدَلِه *they did not run.*

Present or Aorist Tense مُضَارِعٌ.

S.

M. & F. هَخَه وَنَه زَغَلِي *he, she, it may not run, &c.*

P.

M. & F. هَغو وَنَه زَغَلِي *they may not run, &c.*

IMPERATIVE MOOD اَمْرٌ.

S.

P.

M. & F. مَه زَغَلِه *do not thou run.* M. & F. مَه زَغَلِي *do not you run.*

Past Participle اِسْمٌ مَفْعُولٌ.

S.

P.

M. نه زَغَلِيدِي نه زَغَلِيدَلِي } *not run.* M. & F. نه زَغَلِيدِي نه زَغَلِيدَلِي } *not run.*

F. نه زَغَلِيدَلِي نه زَغَلِيدَلِه

* I have here given but one form of the past, as the participle *نه* is placed in the same position for all four.

مَصْدَر INFINITIVE OR VERBAL NOUN. كَرَل To do.

Past Tense مَاضِي مُطْلَق.

S.

M. هَغَه وَ نَه كَر or ئِي وَ نَه كَر he, it did not do.

F. هَغَه وَ نَه كَرَه or وَ نَه كَرَلَه } she, it did not do.
ئِي وَ نَه كَرَه or وَ نَه كَرَلَه

P.

M. هُغُو وَ نَه كَر or ئِي وَ نَه كَر they did not do.

F. هُغُو وَ نَه كَرَه or وَ نَه كَرَلَه } they did not do.
ئِي وَ نَه كَرَه or وَ نَه كَرَلَه

Present or Aorist Tense مُضَارِع.

S.

M. and F. هَغَه وَ نَه كَرِي he, she, it may not do, &c.

P.

M. and F. هُغُو وَ نَه كَرِي they may not do, &c.

IMPERATIVE MOOD اَمْر.

S.

P.

M. & F. مَه كَرَل or مَه كَرَه do not thou do. M. & F. مَه كَرِي do not you do.

Past Participle اِسْمِ مَفْعُول.

S.

P.

M. نَه كَرَلِي or نَه كَرِي } not done. M. & F. نَه كَرِي } not done.
F. نَه كَرَل or نَه كَر } not done. F. نَه كَرَلِي }

مَصْدَرٌ INFINITIVE OR VERBAL NOUN. زَاوِرَل To bring.

Past Tense مُطْلَقٌ مَاضِي.

S.

M. هَغَه را نه وِرَه ئِي را نه وِرَه he, or it did not bring.

F. هَغَه را نه وِرَه } she, or it did not bring.
 ئِي را نه وِرَه }
 ئِي را نه وِرَه }

P.

M. هُغُو را نه وِرَه ئِي را نه وِرَه they did not bring.

F. هُغُو را نه وِرَه } they did not bring.
 ئِي را نه وِرَه }
 ئِي را نه وِرَه }

Present or Aorist Tense مُضَارِعٌ.

S.

M. and F. هَغَه را نه وِرِي he, she, it may not bring, &c.

P.

M. and F. هَغُو را نه وِرِي they may not bring.

IMPERATIVE MOOD اَمْرٌ.

S.

M. and F. مَه را وِرَه or مَه را وِرَه do not thou bring.

P.

M. and F. مَه را وِرِي do not you bring.

Past Participle اِسْمٌ مَفْعُولٌ.

S.

P.

F. نه را وِرَه M. نه را وِرِي not brought. M. & F. نه را وِرِي not brought.

415. When used with infinitives similar to **دَكُول** *to fill*, the **نه** follows the adjective or noun, and precedes the auxiliary; thus,

مَصْدَر INFINITIVE OR VERBAL NOUN. **دَكُول** *To fill.*

Past Tense **مَاطِي مُطَلَق**.

S.

M. **دَكْ نه كِرَ** or **ئِي دَكْ نه كِرَ** *he, it did not fill.*

F. **هَغَه دَكْ نه كِرَه** or **دَكْ نه كِرَلَه** } *she, it did not fill.*
ئِي دَكْ نه كِرَه or **دَكْ نه كِرَلَه**

P.

M. **هَغُو دَكْ نه كِرَ** or **ئِي دَكْ نه كِرَ** *they did not fill.*

F. **هَغُو دَكْ نه كِرَه** or **دَكْ نه كِرَلَه** } *they did not fill.*
ئِي دَكْ نه كِرَه or **دَكْ نه كِرَلَه**

Present or Aorist Tense **مُضَارِع**.

S.

M. **هَغَه دَكْ نه كِرِي** *he or it may not fill, &c.*

F. **هَغَه دَكْ نه كِرِي** *she or it may not fill, &c.*

P.

M. **هَغُو دَكْ نه كِرِي** *they may not fill, &c.*

F. **هَغُو دَكْ نه كِرِي** *they may not fill, &c.*

IMPERATIVE MOOD **اَمْر**.

S.

M. and F. **دَكُو مَه** or **دَكُوَه مَه** *do not thou fill.*

P.

M. and F. **دَكُوِي مَه** *do not you fill.*

Past Participle *اسم مفعول*.

S.

M. نه ډک کرلي or کرې } *not filled.*
 F. نه ډکه کرل or کرې }

P.

M. نه ډک کرلي or کرې } *not filled.*
 F. نه ډک کرلي or کرې }

416. In the passive voice, the past participle or the imperfect tense used with the auxiliary as a second form (already described at page 176) may precede, and the نه precede the auxiliary, or the particle of negation and auxiliary may precede, and the past participle and imperfect tense follow ; as will be seen from the following paradigm.

مصدر *وِشْتَل* INFINITIVE OR VERBAL NOUN. *To throw.*

S.

M. هغه وِشْتَلِي نه شه } *he or it was not thrown.*
 هغه نه شه وِشْتَلِي }

F. هغه وِشْتَلِي نه شوه } *she or it was not thrown.*
 هغه نه شوه وِشْتَلِي }

P.

M. هغو وِشْتَلِي نه شول } *they were not thrown.*
 هغو نه شول وِشْتَلِي }

F. هغو وِشْتَلِي نه شول } *they were not thrown.*
 هغو نه شول وِشْتَلِي }

Present or Aorist Tense مَضَارِعُ.

S.

M. هَعَه وِيشْتَلِي نَه شِي } he or it may not be thrown.
هَعَه نَه شِي وِيشْتَلِي }

F. هَعَه وِيشْتَلِي نَه شِي } she or it may not be thrown.
هَعَه نَه شِي وِيشْتَلِي }

P.

M. هَعَو وِيشْتَلِي نَه شِي } they were not thrown.

F. هَعَو نَه شِي وِيشْتَلِي } they were not thrown.

IMPERATIVE MOOD اَمْرُ.

S.

M. وِيشْتَلِي مَه شَه or مَه شَه وِيشْتَلِي } do not thou be thrown.
F. وِيشْتَلِي مَه شَه or مَه شَه وِيشْتَلِي }

P.

M. وِيشْتَلِي مَه شِي } do not you be thrown.

F. مَه شِي وِيشْتَلِي }

Past Participle اِسْمِ مَفْعُولِ.

S.

M. نَه وِيشْتَلِي شَوِي or نَه شَوِي وِيشْتَلِي } not become thrown.

F. نَه وِيشْتَلِي شَوِي or نَه شَوِي وِيشْتَلِي }

P.

M. and F. نَه وِيشْتَلِي شَوِي } not become thrown.
نَه شَوِي وِيشْتَلِي }

417. The positions which the particles of negation and prohibition assume, will also be seen from the following extracts :

يو به نَسَمَ مَغْلُوَالِه نَ رَقِيْب سَتَا كِه زو كَرِي يَم رِيْنْتِيَا لِه پُْبْتَنِي زِه

“ I WILL NOT BEAR *with this Moghalí (tyranny) of thy guardian,*
If I am really born of an Afghán woman.” Abd-ul-Hamíd.

هَر خَاكِي چِه خَاكْسَارِي دَا كَا بِنَه دَا
هَر خُوَك بِنَه رِي پِه خُپَل رَسْمُو پِه رَوَاج

“ *Every terrestrial being who PRACTISES not humility, ACTETH NOT*
rightly :

Every one will be excellent according to his own manners and customs.”

Abd-ul-Hamíd.

چِه نِه وُ خورِي نِه ئِي وِر كَرِي مِه ئِي وِينِي
كِه پِه كَنج بَانِد پِه خَيْر نَ مَار كَبْنِيْنِي

“ *Who DOES NOT CONSUME himself, and DOES NOT GIVE to others, LOOK*
NOT towards him,

That sitteth like a serpent on a hidden treasure.” Khushhál Khán,
Khatṭak.

بُزْرگانُ فرمایلي لويه لومه نَ شيطان دَه چِه توبه آخِر كَوِيْن مَوْمَنَانُ مِه
آخِر كَوِي

“ *Pious persons have said that the devil's snare is a large one,* that*
you should put off repentance until the last hour; but POSTPONE IT NOT,
oh ! children of the true faith.” Fawáid-ush-Sharrí'æa.

* Which means, that his deception is great.

Chapter VII.

THE SEPARATE PARTICLES.

حُرُوفُ.

418. Under this head are included adverbs, postpositions or prepositions, conjunctions and interjections. They contain, besides pure Afgháníán, a number of Arabic and Persian words.

ADVERBS.

419. The Adverbs may be divided into fourteen different classes—of place, time, number, quality, similitude, collection, separation, demonstration, interrogation, dubiation, exclamation, affirmation, negation, and prohibition.

420. They serve to qualify nouns, and are for the most part undeclinable; thus,

چِه د زُلْفِي د رَحْمَان پِه زَرِه وَرْخَرَخ كِر
تَرَبْنِرُو ئِي حَكِه خَاخِي اَوْنِي سِپِنِي

“ Since thy ringlets have pierced the very heart of Rahmán,

THEREFORE from his eyelashes the white tears flow.” Abd-ur-

Rahmán.

كِه لِه خدَايِه دِ وُ خَلْق وَتِه مَخ شِي لِه فِرْدَوْسْ بِه دِ مَخ شِي وَسَقَرْتِه
هِمِيشِه بِه دَر پِه دَر كَرزِي رَتَلِي دِ اسْتَوَكِي خَايِي بِه نَمُومِي هِيچَرْتِه

“ If thy face becometh turned from God unto the world,

It will be also turned from heaven unto hell ;

Thou wilt for ever wander driven from door to door ;

Thou wilt NOWHERE find a resting or a dwelling place.” Abd-ur-

Rahmán.

چه پيدا شي يو ناكس په قبيله كني وړاند وړستو هېښه كاند نَسَب

“ When one degenerate being appeareth in a family,

He bringeth disgrace on his lineage both PRESENT and PAST.” Abd-

ul-Hamíd.

421. A number of adverbs are subject to the usual change in termination for the ablative case ; as in the following example :

وزیر وړه وبل دا هلك لا تر اوسه د خپل بوډنانه له باغه ميوه نه ده خوړلي

“ The Wuzír said, ‘As YET this boy has not eaten any of the fruit from the garden of his own existence.’” Gúlistán.

422. A few adverbs derived from nouns and adjectives are liable to the same change in termination for gender, number, and case, as the nouns they qualify. Thus *ډیر much*, becomes *ډیره* in the feminine singular, and *ډیري* in the feminine plural and the oblique cases of the singular. The masculine plural is the same as the singular, and the oblique plural for both genders is *ډیرو*.

مدعا د عاشقي مشكله ډیره رسيدلي په مطلب به طاق در طاق وي

“ The lover’s suit is an EXCEEDINGLY difficult one—

The object can only be obtained after many twists and turnings.”

Kásim Alí, Afrídí.

423. The adverbs of most frequent occurrence in the language are as follows :

ADVERBS OF PLACE **ظُرُوفُ الْمَكَانِ**.

دَلْتَه دَلِ هِيسْتَه	<i>here, hither.</i>	تَر دَغَه or تَر دِي	} <i>so far, to this degree.</i>
هَلْتَه هَلْتَه كِي	<i>there, thither.</i>	پوري	
هُور هُور تَه	<i>there, thither.</i>	تَر هَغَه پوري	} <i>so far, to that degree.</i>
له دَغَه or دِي	} <i>from this place.</i>	چَرْتَه	
خاي			
له هَغَه خاي	<i>from that place.</i>	هَر چَرْتَه or هَر يُو	} <i>everywhere.</i>
وَرَانِ	<i>before, hitherto.</i>	خاي	
دِي خوا or دَغَه	<i>this side.</i>	هِيچَرْتَه	<i>nowhere.</i>
هَغَه خوا	<i>that side.</i>	نَر دِي	<i>near, about.</i>
خوا پَه خوا	<i>side by side.</i>	يُو خاي or چَرْتَه	} <i>somewhere or other.</i>
دواړه خوا	<i>on both sides.</i>	هَر چَرْتَه	
بَل چَرْتَه or بَل	} <i>elsewhere.</i>	دَنِن	} <i>inside, within.</i>
خاي			
دَلْتَه هَلْتَه	<i>here and there.</i>	هَغَه خوا or دَغَه پَلُو	} <i>beyond, on that side.</i>
دِي خوا or دِي	} <i>near, on this side.</i>	لَانِ بَانِ	
پَلُو			
پور تَه or لَوَر	<i>above overhead.</i>	دَسْكَورَه	<i>upside down.</i>
بَرْدَه or بَنَكْتَه	<i>under.</i>	لَه ورايه	<i>far, at a distance.</i>
		چاپيره	<i>round about.</i>

ADVERBS OF TIME. ظُرُوفُ الزَّمَانِ.

اوس *now, at this time.*کله *ever, sometime.*کله کله *sometimes.*هیڅ کله نه *never.*هرکله *always.*چه هرکله *whenever.*کله نه کله *some time or*هره روه *daily. [other.*هره شپه *nightly.*

وار په وار or دم	} perpetually.
په دم	

زر په زر *instantaneously.*پایه په پایه *gradually.*پله په پسي *successively.*په خوا or پيش *before, prior.*پس *after, afterwards.*دويم *secondly.*اوس *now, presently.*نن *to-day.*صبا *to-morrow.*دو ږمه ورځ *two days since.*لا ږمه ورځ *three days since.*سحرگاه *at the dawn of*
*day.*کله کله *sometimes, occa-*
*sionally.*هرگز *ever.*لرغوني *long since.*برايي بيگاه *last night.*هر ځله *as often.*باري or آخر *once, at last.*يو ځله or يو ځله *once.*خوار or خوځله *often, repeatedly.*وار په وار *repeatedly, often.*کله کله *frequently.*يو ځله *once.*دوه ځله *twice.*در ځله *thrice.*توت سم له لاس *instantly, quickly.*زرزر، ماره مار *quickly.*

نَرْدِي *shortly, soon.*
 نَاكِهَان *unawares, sud-*
denly.
 يَك لِنْتَه *all at once, sud-*
denly. [place.
 رِنْبِي *first, in the first*
 اَخِر *at last, at length,*
finally, at the end.
 پَرُون *yesterday.*
 نَن صَبَا *shortly, soon.*

بَل صَبَا *day after to-mor-*
row.
 لا لا وِرْمَه وِرْخ *four days since.*
 وِخْتِي *early in the morn-*
ing.
 تَل *always, ever.*
 تَل تَه تَلَه هَمِيشَه *always, continu-*
ally.
 تَرَاوَسَ لَا تَرَاوَسَ *as yet.*
 چَرِي *sometimes.*

ADVERBS OF QUANTITY. حُرُوفُ الْمَقْدَارِ.

هَوْمَبِرَه ^{or} دَهَوْمَبِرَه *so much.*
 قَدَر هَوْمَبِرَه *that much.*
 قَدَر دَغَوْمَبِرَه *this much.*
 هَر خَوْمَبِرَه *as much as.*
 هَر خَوْمَبِرَه *howmuchsoever.*

وِپَرِيَا *gratuitously.*
 خَو خَو *a great number.*
 دِير *much, in a great*
degree, by far.
 لَك لَر لَكُوْتِي *a little.*

ADVERBS OF SIMILITUDE. حُرُوفُ التَّسْبِيهِ.

دَغَه شَان *or* دَا *thus, in this man-*
ner.
 دَغَه رَنَك *or* دَا *thus, in this way.*
 لَكَه شَان *or* شَان
 غُنْدِ دُون
 پَه دُون مَخِي
 پَه خِير } *like, as.*

هَغَه شَان *so, in that manner.*
 هَغَه رَنَك *so, in that way.*
 دَغَه سِي } *thus, so.*
 دَاهَسِي *or*
 مَثَلًا *for example.*
 يَعْني *that is to say.*

ADVERBS OF ADMONITION, ETC. حُرُوفُ التَّنْبِيْهِ

رُ دَرِيْنِ or رُ كُورِهْ look out! have a
care!
بیدار شه be cautious!

پوه شه know! recollect!
خبر دار شه take care! mind!

ADVERBS OF SOCIETY AND SEPARATION حُرُوفُ الْمَعِيَّتِ وَ مُفَارَقَتِ

يوازي alone.
مخامخ face to face.
لري apart, at a dis-
tance.
ارخ at the side.
ارخ په ارخ side by side.
يو په يو singly, individu-
ally.

بيل بيله apart, separately.
سره together.
بيل بيل separately.
بي له دي or سيوا } besides, except.
له دي }
تار په تار separately.
وچ په وچه uselessly.

ADVERBS OF EXTREMITY AND TERMINATION حُرُوفُ الْغَايَةِ

تر پوري to, up to, until.
تر دي or دغه } hitherto, to this
پوري } degree.
خو or خوچه until, to that de-
gree.
بي حد beyond bounds.
تر حد پوري to the last degree.

تر اوس پوري till now, as yet.
تر هغه پوري so far as.
تر کله پوري till when? how
long?
تر آخر پوري to the end.
تر نهايت پوري to the last.

ADVERBS OF INTERROGATION حُرُوفُ الْاِسْتِفْهَامِ.

چَرْتِه چَرِي	} where? whi-
كَم خَاي	
خَمَكِه	how? in what
	manner?
خومبره خومره	how much?
له كم وقت	since when?
له كم or له كم	} whence?
خَاي	
كله	when? at what
	time?
تر كله پوري	until when?

خومبره قدر	how much?
تر كم پوري, تر كله	} till when? how
پوري	
	long?
خوشله	how often?
ولي به نه وي	why not?
خه لره خه له	} why? how?
په خه	
خه ن پاره	or ولي for what?
خه زنگ	in what way? how?

ADVERBS OF DUBIATION حُرُوفُ التَّشْكِيكِ.

بنايي كوند كند	perhaps.
نه دي وي	perhaps not.
خداي زده	God knows.

به وي	may be.
په گمان سره	probably.

ADVERBS OF AFFIRMATION AND EMPHASIS حُرُوفُ التَّأَكِيدِ وَالْاِيجَابِ.

بي شكه, لا چار	certainly, doubtless.
خو, ضرور	necessarily.
هو	yes, indeed, yea.

جور	merely, only, exactly.
حق ناحق	} right or wrong.
كام نه كام	

هېچرې، لاسره *by no means,*
never.

په رښتيا، حقا *really, truly.*

بويه بايدې بوي *necessarily, it be-*
hoveth.

هر کوره *by all means.*

هډو or هډو *never, by no*
means.

فقط *only, simply.*

خواه نخواه *at all events, whe-*
ther or not.

بيدو *exactly, quite.*

ADVERBS OF PROHIBITION AND NEGATION حُرُوفُ النَّهْيِ وَمَنْعٍ

نه *no, not, nay.*

مه *do not.*

CONJUNCTIONS حُرُوفُ الْعَطْفِ وَالْمَوْصُولِ

424. The conjunctions most in use are:—

که آکر *if.*

آکرچه *although.*

هم، بل *also, even, like-*
wise.

ولې or ولي *but, yet, however.*

سيوا *besides, except,*
but.

که نه *and if not, un-*
less, otherwise.

له هغه سبب *then, therefore.*

بلکه *but, moreover.*

سره له دي *notwithstanding.*

منکر مکر *unless.*

او or و *and, also.*

پس or سکه *therefore, then.*

چه *that, because, or.*

بي له *unless, if not.*

ځکه له دي } *then, because.*

جهت } *therefore.*

له دي سبب }

يا *or.*

EXAMPLE.

دَرِيْشِي تَرَك نَ وَجُوْدِ دِي وَلِي دُوِي پِه هُوْدِ غُوْلِي چِه پِه تُوْرُو پِه
تُوْبُوْرُو وَبَل تِه زَغَلِي

“The *Durveshs*' calling is to forsake all carnal and worldly desires; BUT they, through spitefulness desire to rush on each other with swords and with arrows.” Makhzan Afghání.

PREPOSITIONS AND POSTPOSITIONS حَرْفُ الْجَرِّ يَا مَعْنَوِي

425. Besides the simple prepositions and postpositions used in forming the cases of nouns and pronouns, already described in Chapter II., there are other particles used in the same manner which require the noun, adjective, or pronoun, to be used in the genitive or ablative case when capable of inflexion.

The following are examples:—

شَرِيْعَتِ مِثَالِ لِي وَنَه چِه دِيخُوْن لِي تَر زَمَكِي لَانِدِ تَلَكِي اُو كِه فَهَم
دَلِيْلِ وَكِرِ نَ سَرِ بِنَاخِ لِي پُوْرْتِه تَلَكِي تَر سَمَا دِي

“The law is like unto a tree whose roots have gone UNDER THE GROUND; and (if thou shouldst make use of understanding and argument) the topmost branch of it has gone UP INTO THE HEAVENS.” Makhzan Afghání.

پُوْرَانِه يُوْ حَلَه سَرِ بَازِي پِه عُمَر كِه دَا كَار پِه يُو شِيْپِي حُو حَلَه شَمَع

“The moth casteth away its life but once in its lifetime, BUT the candle doeth this several times IN ONE NIGHT.” Abd-ul-Hamíd.

The chief prepositions and postpositions are:—

نَ of.	له نه or له from.
له, لره, له to.	تر from.
په كښې, په كښې in.	پر پر باندي on, upon.
تر لاندي, نَ لاندي below, under.	نَ پاس over, above.
سره with. [of.	شخه before.
نَ پاره for, for the sake	منز in, between.

426. INTERJECTIONS اصوات.

آپرين, شاباش well done! bravo!	افسوس lackaday!
تم شه, پيدار شه have a care!	كشكي would to God!
هي هي alas! alas!	هاي, عجب } strange! good
درينغ sorrow! alas!	هوي } God!
چخه avaunt! get	هه indeed! really!
او, واي, و هي oh! [away!	لري شه, بيار ته شه begone! get
روي روي dear! dear!	away!
واي واي, آخ آخ woe! woe!	چهپ, چهپ hush! silence!

EXAMPLE.

دا ياران لك گلونه ن بهار دي ن خزان پتاور زيږي درينغ درينغ

“These loved ones are like unto the flowers of spring,

For in the autumn they wither and fall. ALAS! ALAS!” Ahmed Shah, Abdali.

Chapter VIII.

THE DERIVATION OF WORDS.

427. There are a number of derivative and compound words in the Pushto language, formed from nouns, adjectives, and verbs, by prefixing, affixing, or inserting, certain words or letters. They may be considered pure Afghánian.

428. Abstract nouns may be obtained from adjectives in eight different ways:—

First.—By rejecting the final letter of the adjective and prefixing another; as, *وړېي hungry*, *لوړه* or *لوړ* *hunger*.

EXAMPLE.

لوړه تنده پر غالب شوه يکباره په صورت وړ پات نشه طاقت توان
 “HUNGER and thirst all at once overpowered him ;

In his body no power or strength remained.” Saif-ul-Mulúk.

Second.—This form rejects two letters of the adjective for three others; thus, *تړي thirsty*, *تنده* or *تندن* *thirst*.

لوړه تنده نشته د قانع په قناعت كښي
 دا كيميا چه زده كا په خرقه كښي امرا وي

*“In the contentment of the contented man, there is neither hunger nor
 THIRST ;*

*And they become nobles who in the ragged garment acquireth this
 alchemy.”* Abd-ur-Rahmán.

Third.—Shortening the word by the rejection of و for (—), and affixing ا; as, رُونرُ or رُونُ *bright*, رَنرَا or رَنَا *brightness*.

په رَنرَا ئِي دَ چَا روزگار نه پوره كيږي دَ آسمان برغو بربنغا ده دا دُنيا

“By the LIGHT of it the business of this life cannot be perfected;

For this world is as the lightning and the light of the sky.” Abd-ul-Hamíd.

Sometimes this word takes another letter, as in the following example :

لَكْ نمر په جهان وځيرې رَنرَا ئِي شي دَم قَدَم هَسِي زنده كاندِ اِخْلَاص

“As when the sun riseth on the world, LIGHT and BRIGHTNESS cometh,
So doth friendship and affection give life to both breath and footstep.”

Abd-ul-Hamíd.

Fourth.—The middle letter of the adjective is rejected; يا inserted in its place; and — or ځ affixed; as, تَوْر *dark* or *black*, تِيَارَه or تِيَارَ *darkness* or *blackness*.

كُلْ جهان توره تِيَارَه شه له هغه كړن و غبارَه آسمان رعد بربنډه لكه شمشيران

“The whole world became filled with DARKNESS from this dust and vapour;

In the heavens thunder rolled, and lightning flashed as from swords.” Saif-ul-Mulúk.

Fifth.—The final letter of the adjective is inflected from ځ or — to ي and كَرِه or كَر affixed; thus, ښه *good*, ښيكره *goodness*.

يُون كِران په دغه لار دي بوالهوس ته

مَر د هغه كمره چه ښيكرې كه بِنَا

“ *Journeying on this road is difficult to the fickle and capricious :*

Consider him a man who layeth the foundations of GOODNESS.” Kásim Alí, Afrídí.

The whole of the nouns of the preceding classes are feminine ; and the following, with the exception of those formed by affixing **تِيَا**, which are feminine, are all masculine.

Sixth.—This form is something similar to the fourth class, being formed from the same adjective (which however remains unchanged) and merely takes the affix **والي** ; thus, **تور** *black*, **تور والي** *blackness* ; **كلك** *hard*, **كلك والي** *hardness*.

مَخ دِ سِپِين لَكِه اَفْتَاب وَهْ تَر اَفْتَابَ نِي لَا تَاب وَهْ
وَلِي اوس دَا هَسِي توره شِه پِه توره والي لَكِه سَكوره شِه

“ *Thy countenance was white like unto the sun—yea ! it was brighter than the orb of day :*

But now, alas ! it is become so black, that its BLACKNESS is like unto charcoal.” Yúsuf and Zulikhá.

Seventh.—The nouns of this class are formed by dropping the final **ي** of the adjective, and affixing **وُن** ; as, **بِرُونَدِي** *alive or existing*, **بِرُونَدُون** *life, existence* ; **نَبْنَتِي** *captive, prisoner*, **نَبْنَتُون** *captivity, imprisonment*.

EXAMPLE.

كَلِه مَا وَتِه اَمِين دَ خِپَلِ بِرُونَدُونِ شِي
پِه هَجْرَانِ بَه نِي بِرُونَدُونِ رَا تِه زَبُونِ شِي

“ *When shall I entertain hope for my own EXISTENCE ?*

Since separated from her, LIFE itself to me is infamous.” Kásim Alí, Afrídí.

Eighth.—This class is formed by the mere addition of the affixes **تُون** **توب** and **تيا**; thus, **بيل** *separate*, **بيلتون** *separation*; **شند** *barren*, **شندتون** *barrenness*; **مين** *affectionate*, **مينتوب** *affection, love*; **ليونني** *mad*, **ليوننتوب** *madness*; **مور** *satiated*, **مورتيا** *satiety*; **خمسور** *impudent*, **خمسورتيا** *impudence, familiarity*.

ناكاه وينه شوه له خوب زره ئي كك له مين توب
 كبنيناسته نگاه ئي وكر يار ئي نه لين آه ئي وكر

“*Suddenly she awoke from her slumbers, her heart filled with LOVE and AFFECTION.*”

She sat up and gazed around, but sighed, for she beheld not her beloved one.” Yúsuf and Zulíkhá.

خدايي د نه كاند بيلتون د دوه يارانو
 په بيلتون عاشق په روغ صورت بيمار دي

“*God forbid that SEPARATION should be caused between two lovers; For in SEPARATION the lover’s body is in health, but his heart is sick.*”

Kásim Alí, Afrídí.

چه په دين د مور تيا نشوه اوس د يار غمو كړي مور

“*Whereas from her presence thou didst not acquire SATIETY, Grief on her account has now satiated thee.*” Ahmed Sháh, Abdálí.

The whole of these derivatives when capable of inflection are subject to the same changes as other nouns.

429. Abstract nouns are obtained also from primitive nouns, by the mere addition of the affixes **والي**, **توب**, and **ستيا**; thus, **هلك** *a child*,

هَلَك والي *childhood*; سري *a man, a human being*, توب *man-*
hood, humanity; ميلمه *a guest*, ميلمستيا *entertainment, hospitality*.

The following are examples :—

هر څوك چه له هلك والي په ادب نه كړي
 په لوي والي نيكي تر شي لاره

“Whoever from CHILDHOOD may not have walked in the path of modesty and morality,

In the years of MATURITY virtue and piety departeth from him.”

Translation of the Gúlistán.

اي څويه د تلو په وقت كښي در ته مي ويلي نه وو چه د تش لاس
 د زړه ور توب لاس ترلي دي او منگله د مزري توب مات

“Oh son! did not I say unto thee at the time of thy departure, that the hand of BRAVERY if empty is bound, and the paw of LION-LIKE INTREPIDITY broken?” Translation of the Gúlistán.

ورته وه ويل اي بابا د بادشاه په ميلمستيا څه د و نه خوړل زاهد وه
 ويل د دوي په نظر كښي هېڅ مي و نه خوړل چه په كار راشي

“He said unto him, ‘O father! what didst thou not eat of any thing at the king’s ENTERTAINMENT?’ The devotee said, ‘In his sight I did not make use of any thing of consequence.’” Translation of the Gúlistán.

Arabic and Persian words when used in this language, as may naturally be supposed, are generally governed by, and subject to their own rules of grammar; but in some instances the Pushto affixes and prefixes

may be found used with the words of these languages; thus, *سخي* generous, *سخيتوب* generosity; *شوم* niggard, *شومتوب* niggardliness; *بيكانه* strange, *بيكانتوب* strangeness.

430. Nouns of intensity are formed by prefixing adjectives to them; thus, *تور* dark, prefixed to *تم* darkness, becomes *تورتم* total darkness; and in the same manner *تور* prefixed to *تيماره* signifies total darkness. *تم* is not generally used without an adjective prefixed.

EXAMPLE.

که د مځ په زلغوپټ دې باک ئې نشته د حیات اړه هم پټ په تورتم دې

“Of what consequence is it though thy countenance is enveloped in curls,

For the water of immortality itself is hidden in TOTAL DARKNESS.”

Abd-ur-Rahmán.

431. The particles of exaggeration and diminution used with nouns have been already described under that head, (page 36—39) and need no further notice.

432. Adjectives may be formed from some nouns by the addition of *ني* and *يا*; as, *بيکا* night, *بيکاني* nocturnal; *پرون* yesterday, *پروني* yestern or yester.

The following are examples:—

د اېشليم پس له ارويدن د دې خبري بيکاني خوب فقير ته وه و او دا
راز و خپل يار ته ئې ظاهر ک

“Dábshalím, after hearing these words related his NOCTURNAL dream to the Derwesh, and also mentioned this secret to his friend.” Æ'yár Dánish.

عَبْدُ اللَّهِ نَ مَعَاوِيَه پَد لُور رَوَان شَه نَ پَرُونِي خَبَرِ چَه جُويَان شَه مَعَاوِيَه وَ
 حَمَا لُور وَايِي اِيي پَلَارَه نَ دِيي عَبْدُ اللَّهِ عَوْرَتَه خُوش دِي دَارَه زَه بَه كَلَه پَه
 نَظَر نَ دَه وَرَشَم وَايِم تَا تَه چَه عَبْدُ اللَّهِ نَه قَبُولُوم كَه دِيي خُپَلَه عَوْرَتَه كَا
 طَلَاقَه دَغَه پَس بَه ئِي قَبُول كَرَم لَه اِتْفَاقَه

“ *Abdullah set out to see Muā’wīya, and when he enquired about the circumstances of the PRECEDING DAY (YESTERN), Muā’wīya said, ‘My daughter says, Oh! father, the wife of this Abdullah is very handsome. When shall I appear to advantage in his sight? I declare unto you that I will not have Abdullah under these circumstances; but if he will divorce his wife, then I will accept him willingly.’* ” History of Hasan and Husain.

433. Adjectives of intensity may be obtained in the same manner as nouns of intensity, by the use of particles either prefixed or affixed to the word; thus, *رُونْد* blind, *تَبَّ رُونْد* totally blind; *سپين* white, *تَكَّ سپين* perfectly white, or *سپين سپيشلي* pure or spotless white.

EXAMPLES.

تَبَّ رَانْدَه دِيي عَاشِقَان نَ يَار پَه عَيْب
 تَه تَبَّ رُونْد نَ هَغَه يَار پَه هُنَر مَه شَه

“ *Lovers are TOTALLY BLIND to the defects and blemishes of the beloved;*

But do not thou also become WHOLLY BLIND to her virtues and merits.”

Abd-ur-Rahmān.

چَه نَ زَلْفِ نَ رَحْمَان پَه زَمَه وَر خَرَج كَه
 تَر بَانِرُو ئِي اوبه خَاطِي تَكَّ سپين

“ Since thou hast pierced the heart of Rahmán with thy ringlets,
From his eyelashes the PURE WHITE water flows.” Abd-ur-Rahmán.

چا چه نورِي وي په خپلو وينو وُلِّي
د شبنم په خیر به تل وي سپين سپيڅلي

“ Whoever may have washed his garments in his own blood,
Will, like the dew of the night, be ever SPOTLESS WHITE.” Abd-ur-Rahmán.

434. Several Persian, and a few Arabic adjectives are also to be met with in Pushto, differing but slightly from the originals in pronunciation; for example, *عَمْرَن* *aggrieved*, from the Arabic noun *عَم* *grief*, and Persian *زَن* *stricken*; and in the same manner *مَكْرَزَن* or *مَكْرَجَن* *treacherous, malicious*; *تپ زَن* *feverish*; *اوتر* or *اوتر* *spoiled, worthless*, from the Arabic word *اوتر*, and the Hebrew *באר* signifying, *cut short, etc.*; *زَرَه وَر* *intrepid, brave*, from the Pushto noun *زَرَه* *the heart*, and the Persian particle *وَ* signifying *possession, having*; *تورزَن* *warlike, gallant*, from the Afgháníán noun *توره* *a sword*, and *زَن* the active participle of the Persian infinitive *زَدَن* *to strike, to smite*.

EXAMPLE.

خلاص شي بيا لکه تورزن د ټولي له مينځه
که هر څو په غاڼو و نسم زبان چپ

“ The tongue again becometh liberated, like the WARRIOR from the thickest of the fight ;

Although I may seize it with my teeth that it should remain silent.”

Abd-ul-Hamíd.

435. Another description of adjective is obtained by prefixing an adjective to a noun; as, *خَوا نِيمَه* *disappointed, foiled, etc.*, from the Persian adjective *نِيمِ* *half*, and the Afgháníán noun *خَوا* *desire, inclination*; thus,—

نِيمَه خَوا نَ بَرَقَ زَنَرا كَورَه هَوَنبِيار شَه مَكْرَه كَارَ مَعْطِياي پَه شِتَاب دِير

“Behold the INCOMPLETE brightness of the lightning and be prudent!

The affairs requiring deliberation perform not with exceeding haste!”

Abd-ul-Hamíd.

436. A few adjectives are obtained by affixing the Pushto particles *من* (a corruption doubtless of the Persian possessive particle *مَنْد*) and *يالي* to Persian and Arabic nouns; thus, *نِياز من* *indigence, poverty*, *يالي نِياز من* *indigent, poor*; *دَوْلَت* *wealth*, *دَوْلَتَمَن* *wealthy, opulent*; *جَنَك* *war, battle*, *يالي جَنَك* *warlike, martial*; *نَمَك* *honor, reputation*, *نَمَك يالي* *honorable, reputable*. The letter *ن* is also added to Persian and Pushto nouns indiscriminately in the formation of adjectives; thus, *كِرْم* *a worm*, *كِرْمَن* *wormeaten*; *رِيم* *pus, matter*, *رِيمَن* *purulent, mattery*; *پَم* the Pushto for *scab*, *پَمَن* *scabby*; *خِيج* *dirt, filth*, *خِيجَن* *dirty, filthy*; *لِيج* *blinking, purblind*, *لِيجَن* *a blinkard, purblindness*.

437. A few adjectives can be formed by compounding two nouns, as in the Persian language, but they are rare; thus, *پِي مَخِي* *pretty, delicate*, from *پِي* *milk*, and *مَخ* *the face*; thus,—

لَه يوه بَعْدادِي سَرِي خِنِي چَه خِپَل شَان پَه عربو كَبِي كَدَاوَه رُ مِي
پُنْتِدَل چَه دَ پِي مَخَوِپَه باب كَبِي خَه وَايِي

“I once made enquiry from one of those who accounted himself amongst the Arabs of Baghdád, saying, ‘What sayest thou in respect to the HANDSOME?’” Translation of the Gúlistán.

438. There appears to be no purely Afgháníán mode of forming relative or patronymical adjectives, and they are for the most part obtained by affixing the Persian *بی*, called the *yai-i-nisbut*, to the noun; thus,

کابلې *a native of Kábul*; پېشاورې or پېنارې *a native of Pesháwer*; کوهستاني *a native of the Kohistán*.

In the districts bordering on the Panjáb and Kashmír, such as Bunír and Pakli, the affix *وال* is sometimes used (a corruption evidently of the Hindee word *والا*); thus, *بنيروال* *Bunírwál*—*a native of Bunír*; *پکليوال* *Paklíwál*—*a native of Paklí*. At the same time it must be remembered that this affix cannot be always applied, for we could not call a native of Pesháwer, a Pesháweríwál, nor a native of Kábul, a Kábulíwál.

439. The past participles of verbs are extensively used as adjectives in this language, both alone and with a conjunction; thus, *نارُولې* *pampered*, obtained from the infinitive *نارُول* *to pamper*, formed by affixing *ول* the sign of the infinitive of active verbs of this class, to the Persian noun *نار*, signifying, *delicacy, softness, etc.*; and *هم زولي* *of the same age, cotemporary*, from the past participle of the verb *زول* *to be born*, with the Persian conjunction *هم* *together, with, similar, mutual*.

The following are examples:—

آډولې بخت را ډکړي آډولې چه غمخور يار و آشنا شما خونخوړ ش

“INVERTED *destiny made me ADVERSE and WAYWARD,*

When my sympathizing lovers and friends became cruel and sanguinary." Abd-ul-Hamíd.

دُرْخَانِي پلار ته سوال وُكړ چه هَمَزوایي مِي واړه لَوِي حُكْم را كړه چه
زه هَم لَوَم

“*Durkhání made a request to her father, saying—‘ All THOSE OF MY OWN AGE learn to read, pray give directions that I also may read.’*”
Tale of Adam Khán and Durkhání.

It should be borne in mind that these derivatives are subject to the same changes for gender, number, and case, as other nouns or adjectives under whose classes they may come.

440. The *hasil-i-masdar* (حَاصِل مَصْدَر) called also the *ism-i-masdar* (اِسْم مَصْدَر) of the Pushto verbs, is derived from the infinitive (مَصْدَر) the source or essence of the verb, by rejecting the ل—the final letter of the former, and substituting نه. It is not subject to any change for gender or number, but changes the final ه into ي in the oblique cases ; as, بيليدل to separate, بيليدنه separation ; ټوكيدل to grow (as a plant or grain), ټوكيدنه growth. Infinitives terminating in وُل are subject to the same rules.

The *hasil-i-masdar* of the preceding infinitives which are intransitive, are used as nouns ; but in case of making them transitive by changing the neuter sign يدل into the active termination of infinitives وُل the *hasil-i-masdar* can then only be construed as a mode of action or manner of being indefinite, as to time, place, and sometimes even of person ; thus, بيلول to separate, بيلونه causing separation ; ټوكول to make grow, ټوكونه causing growth or growing. The *hasil-i-masdar* of a transitive infinitive terminating in يدل. of which there are a few in the

language and exceptions to the above rule, can be construed as a noun ; thus, *پَبْتِيدَل* *to ask*, *پَبْتِيَدَنَه* *enquiry*.

The verbal nouns of a few infinitives instead of affixing *نه* merely take *ن* ; and in the oblique cases *ي* is also added. They are also subject to the same rules of construction as those already described.

441. The *ism-i-haliah* (*اِسْمِ حَالِيَه*) or verb in its present state, similar to the present or indefinite participle of our language, is also used occasionally as a simple noun ; but chiefly in the place of the infinitive. It forms the imperfect tense with the affixed personal pronouns, and appears to be the source of that form of the verb. It is likewise obtained from the infinitive by substituting *ه* for the final *ل* ; and is subject to the same rules for gender and number as the *hasil* or *ism-i-masdar*, but differs with regard to inflexion. Intransitives, and the few transitives ending in *يدَل*, together with all others whether intransitive or transitive (with the exception of *زغابنتَل* *to run*, and *ناسنتَل* *to sit* ; and those terminating in *وَل* from which this form of the verb cannot be obtained), change the final *ه* into (*ـُ*) or *و* in the oblique cases. Those which lengthen the second syllable by changing (*ـَ*) into *ا* ; as, *الوَتَل* *to fly*, *الوَاتَه* *flight* or *flying*, drop the *ا* altogether in the oblique and the *ه* is altered to (*ـِ*) or *و*, as for the other forms already described. The *hasil-i-masdar* cannot be used as the imperfect tense.

442. These forms of the verb—the *hasil* or *ism-i-masdar*, and the *ism-i-haliah*, are subject to certain rules in construction which require explanation.*

* “ It now only remains to be observed that besides the infinitive as above described, there is another species of noun in some measure resembling it, which the Arabian Grammarians term *اِسْمِ مَصْدَر* or the *Infinitive Noun*. Between these

These forms of the verb are constructed in no less than nine different ways.

First.—The *ism-i-masdar* as a noun is connected as the **مُضَاف** or governing word in the relation of the genitive case with an agent, the

two nouns, namely the **مُضَدَّر** and the **اِسْمِ مَضَدَّر** there is precisely the same distinction in point of sense, as between the word *drink* and the Participial Noun *drinking*, when used as a general term in such an example as the following :—

‘ Bacchus ever fair and ever young,
Drinking joys did first ordain ;
 Bacchus’ blessings are a treasure,
Drinking is the soldier’s pleasure.’

“ In which lines the word *drink* might be substituted for *drinking* without much detriment to the sense, for *drinking joys* mean the *joys of drinking* or *drink*, and the same may be observed of all other words of the same classes ; as, *grief, grieving ; kiss, kissing ; love, loving ;* etc. How then shall we ascertain the true character of these words ? What for instance is *love* as opposed to the general term *loving* ? It is certain that they are both general terms descriptive of certain sensations of delight or *modes* of pleasure in the mind, and as such may become either the subject or predicate of a Proposition, but this explains nothing, and if we ask the Arabian Grammarians for an explanation, they answer us by pointing out a mere distinction in their application. The **اِسْمِ مَضَدَّر** they say, has no other government than that of any common Substantive *Noun*, but this again is controverted by the Grammarians of Koofah and Bagdad, who bestow upon it the very same regimen as that of the **مَضَدَّر**, and even admitting the fact, which I believe to be just, it differs nothing in this particular from the Infinitive of a Neuter Verb. The essential distinction then, for some essential distinction there certainly is, between the *Infinitive* and the *Infinitive’s Noun* or *Ismo Masdar*, is not in my judgment simple *abstraction*, that is, making the one an abstract *Noun* in opposition to the other ; for, as I have observed before, they are both *general* or *abstract* terms, but rather in the idea *action* or *energy* conveyed by the *Infinitive*, which *action*

object being at the same time expressed in the ablative case, and the verb agreeing with the governing noun.

EXAMPLES.

له اغياره سره كډون د بي د يار هسي لکه شوک کا سره کډې پاک و ناپاک

“ Thus, the INTERCOURSE of the sweetheart with a rival is,

As though one mix together pure and impure—holy and profane.”

Abd-ul-Hamid.

Locke observes, however various, and the effects almost infinite, is all included in the two ideas of *thinking* and *motion*. These are his words, ‘For *action*, being the great business of mankind and the whole matter about which all laws are conversant, it is no wonder, that several *MODES* of *thinking* and *motion* should be taken notice of, the ideas of them observed, and laid up in the memory and have *names* assigned to them ; without which, laws could be but ill made, or vice and disorder repressed. Nor could any communication be well had amongst men, without such complex ideas, with *names* to them : and therefore men have settled names and supposed settled ideas in their minds of *MODES* of *ACTION*, distinguished by their *causes, means, objects, ends, instruments, time, place and other circumstances, etc.*’

“The real distinction then between the *MASDAR* and the *ISMO MASDAR* seems to be this. The *ISMO MASDAR* signifies simply the name of a *MODE* without any reference to *action* or *energy* ; the *MASDAR* denotes a mere complex idea and indicates indefinitely the *action, energy, or being* of that *MODE*. LOVE for example is a name assigned to a certain feeling of delight, but *LOVING* is something more, being another name by which we indicate the *action* or efficacy of that feeling called LOVE ; and hence we perceive the real cause of its possessing an *active* or *transitive* government, in contradistinction to the *ISMO MASDAR*, which having no reference to action, has no other regimen than that of any common Substantive Noun.

“Action indeed is applicable to every Infinitive, and this the Arabian Grammarians acknowledge by dividing all the verbs in the language into two general classes,

لَهُ قَسِمَتٌ خَلَاصِيْدَةٌ دَ هِيْجَا نَشِيْ كِه دَاخِلْ شِيْ دَ مَكِّيْ پِه حَرْمُوْنَ

“From destiny there is no ESCAPE for any one,

‘Though he enter the sacred plain of Mekka itself.’” Abd-ur-Rahmán.

The entire construction changes, should the verb, which is intransitive in the preceding examples, be changed to a transitive in a past tense, the *hasil-i-masdar* then becomes the object, and *يار* and *هيچا* the *muzaf-illeh* or words governed in each of the above examples, become the agents in the instrumental case; thus, *له اغيازه سره كڏهون و ڪر يار هسي*

which they term *مُتَعَدِّي* and *لَا زَمِي*, that is, verbs denoting ACTIONS *transitively* (the *actio transiens* of Logicians;) and verbs denoting actions *inherent* or *inseparable*, (*actio immanens*) which we are accustomed to call neuter; and hence we perceive the propriety of the rule laid down in the Commentary, namely, that the *اسمُ الْفَاعِلِ* or ACTIVE Participle may be derived from either a transitive or intransitive verb, which is saying in other words that every *action* supposes an *agent*.

“This idea of *action* is conveyed in other languages by terminations, as *beat-ing*, etc. but in Arabic with a few particular exceptions, there is no distinguishing mark by which we can discriminate the INFINITIVE from the INFINITIVE’S NOUN, so that we must trust entirely to the context for the sense of either. Every PARTICIPLE however in our language when used as a general term, is the just representative of an Arabic *مَصْدَر* or INFINITIVE, I mean every ACTIVE PARTICIPLE formed by adding the termination *ing* to the IMPERATIVE of a Verb, which seems in this case to possess a similar power to the characteristic *to*, and therefore it may perhaps be said that we have two INFINITIVES; as,

“Drink-*ing* is the soldier’s pleasure, or *To*-drink is the soldier’s pleasure,”

Formed by annexing *ing* and prefixing *to* to the Imperative in one sense, and the *اسمُ مَصْدَر* Drink, in the other. See “The Miut Amil,” by Capt. A. Lockett.”
Notes to page 207 to 211. Calcutta, 1814.

“the beloved formed such *intercourse* with the rival;” and again
 له قسمتَ خلاصی هر چا و کړ “every one effected *escape* from destiny.”

Second.—The *ism* or *hasil-i-masdar* is used as the مضاف or govern-
 ing noun and also the agent, connected with the مضاف إليه or word
 governed, in the genitive case, the object being expressed in the ablative
 case, and the verb which is intransitive, being governed by the agent ;
 thus,

دا د خدای ساتنه تیره تر دغه ده چه څوک په زغره په خولون یا په
 لوی حصارون خوندي شي

“Although people be inclosed in armour or in helmets, or be defended
 by lofty fortresses ; yet this PROTECTION of the Almighty hath surpassed
 all.” Makhzan Afghání.

In the event of a transitive verb in a past tense being used, instead of
 an intransitive as in the above example, the *ism-i-masdar* as the مضاف
 would become the agent in the instrumental case, connected with a
 مضاف إليه in the genitive, and the pronoun دا would refer to the
 object ; as, دا د خدای ساتني و ساته “The protection of the Almighty
 protected him.”

The *ism-i-haliah* is also subject to the same rules as the *ism-i-masdar*
 just explained ; and although generally used as a mode of action, in this
 particular instance it may be used as a noun also.

EXAMPLE.*

د هغه درو دیوار خضر دربان شي چه پر کيږي ستا واته ننواته

* This example has been already given for the present participle, the *ism-i-haliah*,
 for which, see Page 103—109.

“ *May Khizer be the doorkeeper of that gate and wall,*

By which thy COMING IN and GOING OUT—thy ENTRANCE and thy EXIT taketh place.” Abd-ul-Hamíd.

If the present tense of an active verb be substituted for كِيرِي which is intransitive, the *ism-i-haliah* which was the مُضَاف, becomes a mere noun in construction with an auxiliary verb; and the مُضَافِ إِلَيْهِ which was in the genitive case, becomes the agent in the nominative; as in the following sentence; چِه پَر كوي تِه وَاتِه نَمَوَاتِه “by which thou effectest *exit* and *entrance*.” The agent would of course assume the instrumental case with the verb in the past tenses.

Third.—The *ism-i-haliah* as the مُضَاف in conjunction with an object in the genitive case, with the agent expressed in the same sentence, the transitive being governed by the object; thus,

بَدِ دِ نِه مَنِي دِلْبَرِ خَمَا كَاتِه بُلْبُلَانِ كَانِ پِه كَلُو آلَوَاتِه

“ *Thou shouldst not take amiss, beloved one, my LOOKING;*

For the nightingales take flight round the rose.” Abd-ul-Hamíd.

With an intransitive verb the *ism-i-haliah* becomes the agent and the مُضَاف in the genitive case, and the former agent becomes the object in the ablative; as, بَدِ دِ نِه لَكِي پِه دِلْبَرِ خَمَا كَاتِه, which would be rendered—“my *sight* should not view the beloved one amiss.”

Fourth.—The *ism-i-haliah* is connected by the genitive case as مُضَاف to the object, the agent being neither expressed nor understood, having then a passive signification, and the verb agreeing with the مُضَاف.

EXAMPLE.

پِيرَانْدَه دَ مُحَمَّدَ فَرَسِ دِي پِه دَا رَنگِ چِه رَسولِ دَ خدَايِ دِي چِه
مُورِ اِيْمَانِ دِي پِه دِه رَاوَرِي

“KNOWING *Muhammad* (or KNOWLEDGE of) is a sacred duty, in this manner, that he is the Prophet of God on whom we have placed our faith.” Fawá'id-ush-Sharri'æa.

With the present tense of a transitive verb used in place of the auxiliary *دي*, the *ism-i-haliah* as the *مُضَاف* would become the agent, and the object would be necessarily expressed; as in the following sentence *پیرانده د محمد مؤمنان اړه ایمان ورکوي* “Knowledge of Muhammad giveth religion to the believers.”

Fifth.—The *hasil* or *ism-i-masdar* is the *مُضَافِ اِلَيْهِ* joined to the object by the genitive case, the agent expressed in the vocative case, and the object which is the *مُضَاف*, governing the verb; as in the following extract.

چه نَمَرِي د پاسلُونِي خوري حميده په يوه پرهر بډي بل پرهر د پاس

“Since thou eatest the mouthful of RECOMMENDATION, Oh Hamíd!

Over one wound thou placest another wound.” Abd-ul-Hamíd.

If an intransitive verb be substituted for the transitive in the preceding example, the object in that would become the agent, and the *hasil-i-masdar* as the *مُضَافِ اِلَيْهِ*, would convey the meaning of a simple noun; thus, *چه نَمَرِي د پاسلُونِي كلكه شي* “Since the mouthful of recommendation may become hard.”

Sixth.—The *ism-i-masdar* as the *مُضَافِ اِلَيْهِ* or word governed, is connected with the *مُضَاف* in the genitive case. The agent is not expressed, and the object governs the verb.

EXAMPLE.

دنيا ځاي ده د كتنري چه دل ئي څه و نكر هغه ځاي دي د نتمني

هَرَّخَوْكَ بِرِلَايِ عَالَمِ خَيْلَسَرِ مَكَانَرِي بِي عَمِّ

“The world is the place of ACQUIREMENT, and he who has effected nothing in this, that world is the place of EJECTION and EXPULSION. Therefore, oh men! every one should weep, and not account himself free from sorrow and affliction.” Fawá'id-ush-Sharrí'æa.

Seventh.—The *ism-i-masdar* as the مُضَافٌ is connected with an object—the مُضَافٌ إِلَيْهِ grammatically,—in the dative case, but really in the genitive. The agent is also expressed.

EXAMPLE.

چِه پِه زَعَكِه پِه آسْمَانِ وَوُ هَمَكِي قِي مُتَازَانِ وَوُ
وَسَاتَنِي تِه قِي مِينِه د هَر چَا وَ شَوَه مُبِينِه

“All who were on the face of the earth or in the heavens, were hopeful of, and dependent on him; and for his NOURISHMENT the affection of all men became manifest.” Tawallud Námeḥ.

Eighth.—The *ism-i-halíah* or *ism-i-masdar*, may be used as a noun in construction with an auxiliary verb, the agent being expressed and in the nominative case if the verb be in any other than a past tense, and the object in the ablative; thus,

بَن د نِه مَنِي دِلِبَرِ حُمَا كَاتِه بُلْبُلَانِ كَانِ پِه كَلَوِ آلَوَاتِه

“Thou shouldst not take amiss, beloved one, my looking;

For the nightingales take FLIGHT round the rose.” Abd-ul-Hamíd.

With any past tense of a transitive verb used instead of the present tense, the agent بُلْبُلَانِ, which in the above example is in the nominative, would become بُلْبُلُو in the instrumental case.

Sometimes neither agent nor object is expressed, but is understood

from something that has gone before or will transpire ; as in the following example :

نه پوښتنه سره کانه مَخ کتنه شا په شا سره تيرېږي آشنا خلق

“ They neither make ENQUIRY of, nor cast a LOOK towards each other ;
Back to back they pass along, the friends and acquaintances of this
world.” Abd-ul-Hamíd.

Ninth.—The *ism-i-haliah* or indefinite participle is used as a mode of action indefinite as to time or place, in three different ways :

First.—When the agent is not expressed, but understood from something which has passed or which follows, and the *ism-i-haliah* is placed in the ablative case, whether the verb be transitive or intransitive ; as in the following extracts :

چه څوک حاضر شي په مسجد کښي په هر کام به دوه لس نېکي کشي
شي هم په تله هم په راتله

“ Whenever a person may appear in a place of worship, for every foot-step which he takes, twelve good actions will be written, both on COMING and on GOING.” Fawá'id-ush-Sharrí'æa.

ما ويل چه ځني وڅښتم كم پلو ته دوي په زغاستي وه نيولم شتابان

“ I said, I should flee from these to some place or other ;

But they by RUNNING seized me very quickly.” Saif-ul-Mulúk.

Second.—The *ism-i-masdar* and the *ism-i-haliah* is the مُضَاف in the relation of the ablative case to the مُضَافِ إِلَيْهِ the agent in the genitive case ; as in the following extracts :

شاهانه جشن يي ساز كړ د خوښي په راتله يي د حسن ميمندي ځوان

“*With much joy and delight he made a royal feast,*

On account of the ARRIVAL of that youth—Hassan Mímundi.” Saif-ul-Mulúk.

په خواست پورته كره لاسونَ په زره تير كره كناهونَ
دوازه ستركي كره نمناكي په ريدونَ د اوسو پاكې

“*When making thy supplication raise the hands, and recall to thy heart thy sins ;*

Moisten both thy eyes by SHEDDING tears of purity and innocence.” Rashíd-ul-By’án.

Third.—The *ism-i-halíah* is, as I have already shown at page 103, commonly used as a simple indefinite participle, at which time it is neither مُضَافٌ nor مُضَافٌ إِلَيْهِ, neither inflected nor used with an auxiliary.

The following are examples :

په سراجي كني هسي وايي سراسيه ياسته واجب دي په اصيل او په
غَمِيَانُ

“*It is stated in the Sirají, that the PUTTING ASIDE of alms,* is necessary and right, both to the freeman and to the rich.”* Fawá'id-ush-Sharrí'æa.

كه له زمكي واسمان ته خاته كران دي دا سفر په يو كام دي د اخلاص

“*Although ASCENDING from earth to heaven is a weighty matter ;*

Yet this journey is attained with but one footstep of piety and sincerity.” Abd-ur-Rahmán.

* The alms given on the .Edu-l-fitr, after the Muhammadan Lent.

443 Another class of nouns is obtained from the third persons of the past tenses of verbs ; as,

وَرگ هغه ناست ولاړ شه که په تخت وي

چه مدام په ويار پاڅي په ويار کښيني

“*Confound that SITTING and RISING though it may be on a throne,*

Which ever riseth with reproaches, and sitteth with censures.” Abd-ul-Hamíd.

444. The imperatives of some verbs also furnishes another description of derivative nouns, and of which the following is an example :

ور كره را كره همكي د بل په لاس دي

دلته دخل نه خما دي نه د ستا دي

“*TRADE and TRAFFIC, BUYING and SELLING, are all in the hands of others ;*

There is neither an opening or commencement here for me nor for thee.”

Abd-ur-Rahmán.

Chapter VIII.

THE PUSHTO NUMERALS.

اسمائي عدد.

445. The Cardinal numbers with the Pushto names and the Arabic figures which are used to represent them, are as follows :—

The first number يو becomes يو in the oblique cases ; and before a feminine it takes ه , and is liable to the same changes for number and case as other adjectives. The other numerals being plural, take the inflected form of the plural, and are not subject to any other changes for gender or number.

Figures.

1	۱	یُو دِیوَه
2	۲	دَوَه or دَوِی (W)
3	۳	دِر
4	۴	خَلور
5	۵	پَنجِه
6	۶	شِپِک or شِپِر
7	۷	اووَه
8	۸	آه
9	۹	نِه
10	۱۰	لَس
11	۱۱	یُو لَس
12	۱۲	دَوَه لَس or دَوو لَس
13	۱۳	دِیَار لَس
14	۱۴	خَوَار لَس
15	۱۵	پَنجِه لَس
16	۱۶	شِپِک لَس
17	۱۷	اووَه لَس
18	۱۸	آه لَس
19	۱۹	نَو لَس or نونَس (W)
20	۲۰	شَل

Figures.

21	۲۱	یُو دِیشت
22	۲۲	دَوَه دِیشت
23	۲۳	دِر دِیشت
24	۲۴	خَلیر دِیشت or خَلیر دِیشت
25	۲۵	پَنجِه دِیشت
26	۲۶	شِپِک دِیشت
27	۲۷	اووَه دِیشت
28	۲۸	آه دِیشت
29	۲۹	نِه دِیشت
30	۳۰	دِیْرش
31	۳۱	یُو دِیْرش
32	۳۲	دَو or دَو دِیْرش
33	۳۳	دِر دِیْرش
34	۳۴	خَلور دِیْرش
35	۳۵	پَنجِه دِیْرش
36	۳۶	شِپِک دِیْرش
37	۳۷	اووَه دِیْرش
38	۳۸	آه دِیْرش
39	۳۹	نِه دِیْرش
40	۴۰	خَلو پِنِت

Figures.

41	۴۱	یو ځلویښت
42	۴۲	دو ځلویښت
43	۴۳	در ځلویښت
44	۴۴	څلور ځلویښت
45	۴۵	پنځه ځلویښت
46	۴۶	شپږک ځلویښت
47	۴۷	اووه ځلویښت
48	۴۸	اته ځلویښت
49	۴۹	نه ځلویښت
50	۵۰	پنځوس
51	۵۱	یو پنځوس
52	۵۲	دوه پنځوس
53	۵۳	در پنځوس
54	۵۴	څلور پنځوس
55	۵۵	پنځه پنځوس
56	۵۶	شپږک پنځوس
57	۵۷	اووه پنځوس
58	۵۸	اته پنځوس
59	۵۹	نه پنځوس
60	۶۰	شپيته

Figures.

61	۶۱	یو شپيته
62	۶۲	دوه شپيته
63	۶۳	در شپيته
64	۶۴	څلور شپيته
65	۶۵	پنځه شپيته
66	۶۶	شپږک شپيته
67	۶۷	اووه شپيته
68	۶۸	اته شپيته
69	۶۹	نه شپيته
70	۷۰	اویا
71	۷۱	یو اویا
72	۷۲	دوه اویا
73	۷۳	در اویا
74	۷۴	څلور اویا
75	۷۵	پنځه اویا
76	۷۶	شپږک اویا
77	۷۷	اووه اویا
78	۷۸	اته اویا
79	۷۹	نه اویا
80	۸۰	ایتیا

Figures.

81	۸۱	یو آتیا
82	۸۲	دوّه آتیا
83	۸۳	در آتیا
84	۸۴	خَلور آتیا
85	۸۵	پنځه آتیا
86	۸۶	شپک آتیا
87	۸۷	اووه آتیا
88	۸۸	آته آتیا
89	۸۹	نه آتیا
90	۹۰	نوي or نو

Figures.

91	۹۱	یو نوي
92	۹۲	دوّه نوي
93	۹۳	در نوي
94	۹۴	خَلور نوي
95	۹۵	پنځه نوي
96	۹۶	شپک نوي
97	۹۷	اووه نوي
98	۹۸	آته نوي
99	۹۹	نه نوي
100	۱۰۰	سل

100	۱۰۰	یو صو	1,000	۱۰۰۰	زر
200	۲۰۰	دوّه صو	1,000	۱۰۰۰	یوزر
300	۳۰۰	در صو or تیر صو	2,000	۲۰۰۰	دوّه زره
400	۴۰۰	خَلور صو	3,000	۳۰۰۰	در زره
500	۵۰۰	پنځه صو or پونصو	4,000	۴۰۰۰	خَلور زره
600	۶۰۰	شپک صو	5,000	۵۰۰۰	پنځه زره
700	۷۰۰	اووه صو	6,000	۶۰۰۰	شپک زره
800	۸۰۰	آته صو	7,000	۷۰۰۰	اووه زره
900	۹۰۰	نه صو	8,000	۸۰۰۰	آته زره

9,000	٩٠٠٠	نه زره
10,000	١٠٠٠٠	لس زره
100,000	١٠٠٠٠٠	لك
10,000,000	١٠٠٠٠٠٠٠٠	گرور
1,000,000,000	١٠٠٠٠٠٠٠٠٠٠	بيهند، الف
1,000,000,000,000	١٠٠٠٠٠٠٠٠٠٠٠٠٠٠	نيل

THE ORDINAL NUMBERS *اَسْمَائِي مُشْتَقَّة*

446. The ordinal numbers in this language are formed similar to the Persian ordinals, with the exception of the first, by affixing م. The changes to which they are subject for gender, number, and case, have been already described at paragraph 86.

اول or *اَوَّلِي* first.

دوئيم *دُوَيِم* second.

درېم *دَرِيْم* third.

خلورم *خَلَوَرَم* fourth.

پنځم *پَنِخَم* fifth.

شپږم or *شِپِږَم* sixth.

اووم *اَوُوْم* seventh.

اتم *اَتَم* eighth.

نهم، نم *نَهَم، نَم* ninth.

لسم *لَسَم* tenth.

NUMERALS OF FRACTIONS *اَسْمَائِي كُسُوْر*

پاو *پَاو* a quarter.

نيمه or *نِيْم* a half.

درې پاو *دَرِي پَاو* three quarters.

پنځه پاو *پَنِخَه پَاو* one and a quarter.

يوونيم يوه نيمه *يُوُوْنِيْم يُوُوَه نِيْمَه* one and half.

پاو كم دوه *پَاو كَم دُوَه* one and three-fourths.

THE DAYS OF THE WEEK اِسْبُوعِ

خَالِي Saturday.
 اتوار or اِتِّبَار Sunday.
 پير or كُكُل Monday.
 نَهه Tuesday.

چار شنبه Wednesday.
 پان شنبه Thursday.
 جمعه Friday.

Amongst the tribes north of Pesh'áwer, Thursday is called دَ زِيَارَتِ
 رُوشِ the Day of Pilgrimage.

THE MONTHS OF THE YEAR شَهْرُ

447. The Afghán tribes bordering on the Panjáb, who are however but a small portion of the children of Afghána, use the months of the Hindu Calendar when referring to matters of agriculture. The names of the Afghán months are—

حَسَنِ حُسَيْنِ Hasan Husain.

صَفْرَه Safar.

رُبْعِي خور The First Sister.

دَوَّيْمَه خور The Second Sister.

دَرِيْمَه خور The Third Sister.

خَلَوْرَمَه خور The Fourth Sister.

دَ خَدَايِ } God's Month
 مِيَاشْت }

دَ شَوْ قَدَرِ } The Month of the
 مِيَاشْت } Night of Destiny.

دَ رُوژِي } The Fast Month.
 مِيَاشْت }

دَ وَاړَه اَخْتَرِ } The Lesser Feast
 مِيَاشْت } Month.

مِيَاشْت The Intermediate
 Month.

دَ لَوِي اَخْتَرِ } The Greater Feast
 مِيَاشْت } Month.

The fourth month of the Afghán year. The Second Sister—commences on the 23rd of the month of December of the present year 1854.

448. THE SEASONS *فُصُولُ*.

پَسْرَلِي Spring.
اَزْمِي دُرِي Summer.

مَنْبِي Autumn.
زَمْبِي Winter.

كُلْ عَاشِقَانِ لَكْ بُلْبُلِ دِي نَبَايَسْتَه نَ پَسْرَلِي كُلْ دِي
نَه بُلْبُلِ بِي كُلْ نَه دِي نَه كُلْ بِي بُلْبُلِ نَه دِي

“ Oh ! beautiful are the roses of spring,
And like nightingales are lovers.
The rose is useless without its nightingale,
And Philomel without its rose.” Yúsusuf and Zulíkhá.

449. THE CARDINAL POINTS *جَهَات*.

خَيْرَ طَرْفِ نَبِي طَرْفِ North.
كِينَرِ طَرْفِ South.

نُورِ نَمَرِ خَاتَه East.
نُورِ نَمَرِ پَرِيَوَاتَه West.

طوطا وه و اچي كارغه د بيلتانه كَشَكِي خُما او سَتَا تَر مِينْخَه بيلتون د نَمَرِ خَاتَه
او د نَمَرِ پَرِيَوَاتَه دِي

“ The parrot said, ‘ Oh ! magpie ! would to God that between me and thee were as much distance as there is between the East and the West.’ ”

Translation of the Gúlistán.

Chapter IX.

ON THE SYNTAX.

نَحْوُ.

450. I have generally fully explained the different peculiarities and exceptions of the various rules of each part of speech under their respective heads, and but little remains to be described beyond a few remarks peculiar to the idiom of the language.

As regards the order of words in a sentence, the chief circumstances to be borne in mind are, that the adjective should properly precede the substantive; the nominative the verb; and should generally appear first in the sentence. Nouns in the different cases as required, and a participle or adverb may follow, but the verb should terminate the sentence. In poetry, and in some styles of prose also, greater license is taken and allowed, their poets like those of other nations varying the dispositions of the words as they consider most suitable to the numbers and tendency of their poems.

The order and arrangement of words will be seen from the following extracts as well as from the numerous examples already given, and also in the four idiomatical tales given in the Appendix for this purpose.

بُلْبُلُ رُبِهَ دَ شُكْرَ كِنَارِي پَرَانْتَهَ شُكْرُ نِي دَ بَارِ تَعَالِي پَهَ حَايِي رَاوَدِ نَوْرُ نِي
وَهَ وَتَا لَهَ مَا سَرَهَ نِي كِي وَ كِرَهَ الْبَتَهَ پَادَاشَ دَ دِي نِي كِي نِي كِي بُوِيَهَ وَ پُوِهِيَرَهَ

تَر دِي وَنِي لَانِدِ پُټت وُ لَارِي چَلَمِچِي دِي نَ زَرُو وَايِي خَلِه او پِه خُپَل
 كَار ئِي خَرَش كَرِه

“ *The nightingale opened the mouth of gratitude and gave thanks unto the Almighty. Then he said, ‘ thou hast acted kindly with me, and certainly the return of such goodness should also be goodness. Know that beneath this tree there is concealed a vessel full of gold—take it and spend it in thy necessities.’* ” Æ’yár Dánish of Khushhál Khán.

مَيْسَرِه نَوْمَانِ قَدِيم نَ مُرْتَضِي عَلِي نَ خُونِي عِبْن الصَّمَد هَم وَر تِه نوم وايه
 كِينِه مال مَتَاع چِه خُپَلو وَاړ سَرِه وِيش كَر دِي پِه وِيش كَنِس بِيَا پِه نَخْرِه
 نَ حُسَيْن وُ رَسِيدِه دِيرِه مِينِه بِه كُولِه ده پِه لَوِيو پِه هَلَكُو

“ *Maiy’sarah by name, there was an old house-born slave of Murtaza Ali, who was also called by the name of Abd-us-Samad. When the relatives divided the goods and chattels amongst themselves, this (slave) fell to the lot of Husain in the distribution ; and he used to show great affection both towards the elders and the juniors of the family.*” History of Hasan and Husain.

NOUNS.

451. When nouns of different genders occur in the same sentence, the adjective, the verb, or the participle, governed by them in common, must take the masculine form ; as,

شاه زاده نشور بانو مليکه واره په يوه مَحَل كَنِس ناست وُ و سَرِه واره
 دَرَسْتِه شپِه ئِي پِه خُونِي كَر سَرِه تيره خُو نَ وِش رُوښمائي شُول بَرَسِيرِه

“ *The PRINCE, NASHÚRBANÚ, the QUEEN, all these were seated together in one apartment :*

The WHOLE night they passed together in pleasure, until the LIGHT of day became APPARENT.”—Saif-ul-Mulúk.

Whenever a noun is to be used in the same sentence with another, which is more immediately acted upon by a verb, the former must be put in the accusative case,* which in Pushto is the same as the nominative; thus,

دوي مَكْرُونِ هَسِي كَانِدِ چِه وَ خَلِقِ طَعَامُونِ وَر كُوِينِ اَوْ خِپَلِ خَانِ تِه
خَلِقَه مَرْجوعِ كُوِينِ

“These deceivers act in this manner—they give VICTUALS unto the people, and they bias THE WORLD towards themselves.”—Fawá'id-ush Sharri'æa.

The particle **وَ** which governs the genitive case generally precedes the noun it governs, the **مُضَافِ** or governing noun immediately preceding it likewise; but it may also precede the governing as well as the noun governed.

EXAMPLE.

يوه ورخ وَ باغِ حُبْنَتِنِ نَاسْتِ وَهْ پِه تَمَاشَا وَ كَلُونُو بَلْبَلَهْ ئِي وَ لِينَهْ چِه
مَخْ بَه ئِي پِه پَانْرِيُو وَ كَلِ مِينِسِ اَوْ پِه فَرِيَاكِ فَرِيَاكِ بَه ئِي پَرِ نَارِ
وَهْلِ وَرَقِ زَرْنِكَارِ وَ كَلِ بَه ئِي پِه تِيرَهْ مَشُوكَهْ يُو تَر بَلَهْ جُدَا كَاوَهْ

“One day the gardener was sitting looking at the beautiful rose, when he beheld a nightingale which continued rubbing his face on the leaves of the flower, and uttering loud lamentations, was separating its golden leaves with his sharp beak.”—Æ'yár Dánish of Khushhál Khán.

* Called the **حَالَتِ مَفْعُولِ بِهِ** by the Arabian Grammarians.

When two nouns in the ablative case come together in a sentence, the (—) or ۴, the sign of the case, is only used with the last; thus,

آزادې او کارو بار دې و بله لږ لاس له کارو بار و کاره که کار کړ

“Freedom and independence, and the affairs of the world are far distant from each other :

Take off thy hands from the BUSINESS OF THE WORLD if thou doest any thing.”—Abd-ur-Rahmán.

ADJECTIVES.

552. The adjective must always agree with its noun in gender, case, and number, except with an uninflected masculine noun in the plural number, when the adjective is used in the singular.

EXAMPLES.

تور سترکي تور زلفي تور ورشي دا همه تور بلا دې انم خور

“BLACK eyes; SABLE locks; DARK eyebrows;

These are all GLOOMY calamities and man-devourers.”—Abd-ul-Hamíd.

د پسرلي کلوڼه ډیر دې په جهان کښ
ک بلبل غنډ چغار کړي شما دل

“In the world the roses of spring are MANIFOLD in number,

If thou lamentest like the nightingale, oh heart of mine!—Ahmed Sháh, Abdálí.

The plural form of the nouns is most generally used with the numerals whether in the nominative or any other case, and not always in the singular as in Persian and Urdú. Still there are exceptions, and both forms may even be used in the same sentence; thus,

لَسْ شَهِِي وَرُحِّي شَاهِنْدَه هَسِي مَجْلِسِ وَهْ
خَوْشِ خَوْرَمِ پَدَا مَجْلِسِ تَمَامِ الْوَسِ وَهْ

“ *In this manner for TEN NIGHTS and DAYS there was such a princely party ;*

The whole tribe were greatly delighted at this assembly.”—Saif-ul-Mulúk and Badrí Jamál.

پَهْ شُمَارِ سَرَهْ اَوَهْ سَوِ زَرَهْ اَسْ اَوْبَانِ هَمْ
هَمْ يُوْ لَكْ كَوْرَخَرِ اَوْ مِهِنِي غَوَا اَهْوَانِ هَمْ

“ *There were at a guess about seven hundred thousand HORSES and CAMELS also ;*

One hundred thousand WILD-ASSES too, with BUFFALOES, COWS, and DEER.”—Saif-ul-Mulúk and Badrí Jamál.

كَهْ وَعْدَهْ نَ يُوْ چَارِ يُوْ سَاعَتِ كَرِي نَ هَغِي چَارِ اَمِيْدِ مِي پَهْ كَالِ نَشْتَهْ

“ *If she maketh a promise of ONE HOUR in any matter,*

I have no hope of the fulfilment of the affair in a year.”—Abd-ur-Rahmán.

PRONOUNS.

553. In the different tenses of intransitive verbs, and in the present, future, and aorist of transitives, in which the affixed personal pronouns (ضَمَائِرُ مُتَّصِلَهْ) are used, the separate personal pronouns (ضَمَائِرُ مُنْفَصِلَهْ) may be altogether omitted as in Persian, Arabic and Hebrew, or may be used with them ; and when the meaning is clear without them, they may be dropped in the third person singular and plural of intransitives.

EXAMPLE.

دَ اَشْمَا پِه ياد بروندي يَمَ زَه به نه پا يَمَ بي خَان الغيات

“I AM living merely on the recollection of my sweet heart,

Alas! I shall never exist without my beloved.—Ahmed Sháh, Abdálí.

In the following example an affixed personal pronoun in the dative case, has been joined to the past tense of a transitive verb, and the regular personal pronoun زَه also used; and although it refers to the same object in the sentence it is not inflected. The meaning would be complete and clear without the زَه and to put it in the dative form ما ته or ما لره would be incorrect, unless the affixed pronoun be removed. It must therefore be borne in mind, that in using a separate personal pronoun with an affixed one in the dative case, which it naturally assumes when used with the past tense of a transitive verb, the former must retain the uninflected form; thus,

زَه دَ يار غَمو بيمار كَرَمَ بيمار غَمو دَ يار كَرَمَ
 زَه به خَرَنَك بيمار نوي چه پر زَه زلفي تار تار كَرَمَ

“Grief on account of the beloved hath made ME wretched; anguish for her hath made ME ill indeed.”

“Why should not my heart be sad? when in my mind I think of her flowing locks.”—Ahmed Sháh, Abdálí.

It should also be remarked that the last word of this example, كَرَمَ is the first person singular of the *present tense*, and the affixed personal pronoun م is in the nominative case.

A verb is often used in construction without any noun or pronoun expressed. Under these circumstances some such word as *چار* or *حال* *point, matter, affair, concern, etc.*, is generally understood; as in the following example.

خواه ناخواه به دَ تَقْدِيرِ شَوِي وَر پېښ شي
که خوګ هېچرې نظر په تَقْدِيرِ نکا

“*At all events, WHATEVER hath been DECREED by fate will happen; Although a person may have never cast his eyes on destiny.*”—Abdur-Rahmán.

If speaking of one's self with another, preference is given to the first person in the first instance. The Afghans being a plain spoken race too, use the singular and not the plural form of the pronoun, as in Persian, Urdú and English, when referring to one person only.

EXAMPLE.

زَه اَوْ تَه دَوَاړَه دَ يُو خَبْتَن غُلامان يُو بِنْدَكَمان دَ باركاه دَ سُلطان يُو زه له
خُدِمته يُو دَم نه يم په قَلار هر كله سر په صحرا يم

“*I and THOU are both the slaves of one master, and the dependents of the audience hall of the sovereign. I am never at rest from my duty, for I am ever with my head in the desert.*”—Translation of the *Gúlistán*.

When a third person is mentioned, the words of the speaker himself must be repeated instead of using the third person as in English; thus,

چه وړ ته ياده شوه چه قعدة مې كړ نه كه و ناستې ته نږدې وي و
بيار ته و جارزې قعدة د پر خاي كا

“*When he recollects that, the Kaada* has not been performed BY ME,†*

* A mode of sitting at prayer.

† Signifying, “performed by him.”

if he be near unto the sitting posture, he should return to that posture and perform the *Kaada*.”—Fawá'id-ush Sharri'æa.

هېڅ په ځان نه پوهیده چه چرته درومو
نه ئي زده وو چه کوم ملک دي کوم مکان

“They did not know at all as to where WE GO (meaning where they go),
Neither did they distinguish what country it is, or what place.”—
Saif-ul-Mulúk.

The pronoun هغه is used for the third person, but generally in a demonstrative sense with reference to a distant object; and by way of discrimination, the pronoun دي, ډ, or ډا must be used, in the same way as we use *that* and *this* in English. The following is an example.

معاويه و په زړگي مي غشي لك شو په آخر به پرهار و كان خوناب نه
مي دا نه مي هغه شونه پوهيرم په قيامت به خواب شه كرم ن و هاب

“*Muad'wiya said, 'An arrow hath pierced my heart, and in the end the wound will give forth bloody water. I have neither acquired THIS (world) nor THAT, and I know not what answer I shall make to the Giver of all good at the last day.'*”—History of Hasan and Husain.

When the use of a second pronoun is required to refer to the same thing as the subject of the sentence or nominative before the verb, the common or reflective pronoun خپل must be used.

EXAMPLES.

ميرزا خپل ځان پخپله ستا ئي په ميرزا ئي عنايت دي

“Oh! Mirzá, He HIMSELF glorifieth HIMSELF, and unto Mirzá His favour and beneficence is extended.”—Futtih Khán, Mírza.

وَقْتِ دَ نَو بَهَارِ دِي بُلْبُلُ پَه خَو چَغَارِ دِي
 د بَلْبُلُ پَه زَرَّة غَمُونَه كَلَّ مَسْت پَه خِپَل خَمَارِ دِي

“It is the season of spring; the nightingale laments and bewails;
 His heart is filled with anguish; the rose is inebriated with ITS OWN
 intoxication.”—Ahmed Sháh, Abdálí.

When a pronoun in the second number of a sentence, refers to the same subject or thing as the nominative or subject of the verb in the first, the personal and particular pronoun must be used instead of the reflective or reciprocal; thus,

اِي كَاشِكِي يَوَه وَرَخ پَه خَوَالِه مَرَكِه زَه وَيِ رَا رَسِيدَلِي دَ خِپَل زَرَّة پَه
 مَرَا غَسِي يُونَهَر چَه مَوَج وَهَلِي خَمَا تَر زَنگُون بَتَك مِي وَيِ كَك
 كَرِي دَ زَرَّة پَه مَرَا

“Alas! that before death I had once reached such a river, whose waves having flowed to MY knees, I had filled my water-vessel according to the wish of my heart.”—Translation of the Gúlistán.

The common or reflective pronoun may also be used in a substantive sense, as in the following :

وَر تَه وَه وَ پُرْدِيُو خِپَلُو حَضْرَت نَه وَه دَ لِيْرَلُو خَدِيْجَه لِي كَرَه لَازِمَه تَر
 حَضْرَت پُورِي مَلْزَمَه

“The strangers and HER OWN (relations) also, said unto her, ‘The sending away of the Prophet was not necessary unto thee.’ They rebuked Khadijah, and she stood reprovèd before him.”—Tawullud Námeh.

خپل is also joined to nouns and pronouns by way of identity, peculiarity, or emphasis; as in the following extract.

خدايي پخپله دا ويلي هر چه لاس ئي په قرآن دي لکولي مباره کي
باند کانريي مومنان

“*God Almighty HIMSELF hath said, ‘whoever hath placed his hand on the Korán, congratulate him, Oh Faithful!’*” Makhzan Afghání.

The pronoun *خه* used both as an interrogative and an indefinite, although not applicable to persons generally, is often used to express scorn or astonishment; as in the following examples:—

ن حميد له فکړه مه پوښته عام خلق د زربغتو قدر خه زده بوريا باف

“*Enquire not Oh vulgar! concerning the anxiety and care of Hamíd.*

WHAT knoweth the mat-weaver regarding the value of cloth of gold?”
Abd-ul-Hamíd.

خه بلا سخته دانه يم نپوهيږم چه کسيا نشوم د هجر په آسيا کښي

“*WHAT unfortunate hard grain I am, I cannot imagine;*

Since I do not become ground in the mill-stones of absence.” Abd-
ul-Hamíd.

It may also be used in a discriminative or characteristic sense; thus—

خه حاكم خه رعيت خه غير زير جهان واړه د بلا په لکي سور شه

“*WHETHER ruler or subject, or WHETHER foreign and strange;*

The whole world is mounted on the tail of calamity and evil.” Abd-
ul-Hamíd.

The adverb *چرته* is used emphatically to denote dissimilarity, contra-
riety, and non-existence, between matters or things; as,

چَرْتَه دَ یارِ شُونِدِه چَرْتَه نَم دَ دِل و جان
چَرْتَه کَتِي لعل او چَرْتَه لعل دَ بَدَخْشَان

“WHERE *the lips of the beloved?* WHERE *the sorrow of heart and soul?*

WHERE *the nightshade's red berry?* and WHERE *the ruby of Badakhshán?*” Abd-ur-Rahmán.

وَاوَه بِي وَتُوفِ دِي چِه خُوكِ دِيِن پِه دُنْيَا پُرُولِي
چَرْتَه پَنَخْه وِرْخِ چَرْتَه عَمِرِ جَاوِيْدَانِ

“Since people barter their faith for the world's wealth, they are fools,
WHERE is fifty days? and WHERE eternity and everlasting life?” Abd-ur-Rahmán.

VERBS.

454. Transitive verbs in any past tense of the active voice *must* agree with the object in gender and number, whether it may or may not be put in the oblique case; as in the following extracts:—

بِهْرَامِ خَلَاصَ هَعْدَه جِنِ كِرْلَه لَه قِيْدَه لَه كُوْهِي نَه ئِي رَا بِيْرْتَه كِرَه بِيْرُوْنِ

“Bahrám RELEASED THAT DAMSEL from confinement :

He drew her out from the well.” Bahrám Gúr.

شَاهِ سُلَيْمَانِ جَاعَه پِه خُپَلِ لَاسِ پِرَانْتَلَه وَرْ بُكَارَه شَه يُوْ صُوْرْتِ نَ مَحْبُوْبَانِ

“King Súlímán OPENED the COVERING with his own hand :

To him became apparent a portrait of his beloved mistress.” Saif-ul-Mulúk.

In the preceding examples, the objects are feminine and the verbs also.

The agent, as has already been explained, is used in the instrumental

case, and takes the inflected form when capable of inflection. The agents in the preceding extracts were not capable of change: in the following example the agent زَمَانِه becomes زَمَانِي.

چه پرون لِي غَم خورکي ځما ن غَم کړه زَمَانِي کړ هغه يار ځما خونخوارنن

“He who yesterday commiserated and condoled with my sorrow and grief,

DESTINY to-day made that friend of mine sanguinary and cruel.”

Abd-ul-Hamíd.

Pushto nouns have no particular terminations for the objective case; it is distinguished merely by its position, which properly is after the agent and before the verb, when both agent and object are used in the third persons masculine. In all other instances the object may be known by the gender and number which the verb assumes to agree with it; and by the affixed personal pronouns, which, as in the Semitic dialects, point out the objective case.

EXAMPLES.

چه اورنگک بهرام خېر که له دې حال
اندیننو لِي صورت تاو کړ شه پريشانه

“When Aorung made BAHRÁM acquainted with this circumstance,

Care and anxiety excited HIM; he became perplexed and distracted.”

Bahrám Gúr.

د غره په لمن کښي يو غار تاريک ولید يو مرد روشن دل د غار په خوله
کښي ناست وه له زحمت د اغيار خلاص وه

“At the skirt of the mountain HE PERCEIVED A dark CAVE; and a man

of enlightened mind was seated at the mouth of the cavern, free from the disquietude of strangers." *Ā'yār Dánish of Khúshhál Khán.*

مَرِيّی پِه خَوَا لِه دِنِه دَرِیَاب لیدَلِی نِه وَهْ اَوْ خَوَارِی نَ بَیْرِی اَزْمِیْلِی نِه
وَهْ ژِدَا اَوْ زَارِی اِغَازَه ئِی کَرَلَه

"The slave previous to this HAD NEVER BEHELD THE SEA, and had never experienced the annoyance and inconvenience of a boat. He began to weep and lament."—Translation of the *Gúlistán*.

Reverse the order in these examples and the meaning is also reversed. Thus in the first, *بهرام* would be the agent and *اورنگ* the object; and in the last, *دریاب* would be the agent and *مَرِيّی* the object.

There are some transitive verbs such as *وِیَل* to speak, and *کَتَل* to look at, to observe, with which it is absolutely necessary that the object be put in the dative case, without which the sentence would convey no meaning. The following are examples.

مَلِیْکِی وَ خَیْلِی مَوْرَوْتَه پُتِ وَهْ وَ پِه دَا حَالِ ئِی بَدْرِی هُم کَرَه خَبَرْدَار

"The Queen SPOKE PRIVATELY UNTO HER MOTHER, and with this circumstance she also acquainted *Badrí*."—*Saif-ul-Mulúk*.

آدَمْ خَانَ بَلَوْتَه وَهْ وَ چِه وَرْ شَه رَا ئِی وَلَه چِه دِی وَرْغِی رَاوَسْت مَلَا وَرْ
تَه وَهْ وَ چِه نَبَشِی دِ بَیْرْتَه شِی هَلَه بَه دَرَشَمْ

Adam Khán SAID TO BALO, Go thou and bring him; and when he went and brought him, the *Mulla* said UNTO HIM, Let the women go away, then I will come to thee."—Tale of *Adam Khán* and *Durkhání*.

In sentences where there may be two objective cases, the one denot-

ing the object and the other the person, the object of the transitive verb *must* be put in the dative case.

EXAMPLES.

ما چه سترکي و کڼل رځ و ته و هلي په هغو سترکومي وينې وژملي

“ Since I cast my eyes TOWARDS this ROSY-CHEEKED ONE,
With those eyes I shed tears of blood.”—Abd-ur-Rahmán.

چه بهرام ته ئي جوړ واغوستولي د بياست شعلي زياتي شوي تر نمره

“ When he caused BAHRÁM to be decked out in a suit of clothes,
The blaze of his beauty became greater than the sun.”—Bahrám Gúr.

The dative case is sometimes used instead of the genitive to express relation or possession; as,

غه تحفه چه وه پلار ما ته واستولي را په ياده شوه هغه كړي هغه زمان

“ That curiosity which father had sent FOR ME, came to my recollection at that very hour and time.”—Saif-ul-Mulúk.

اي مدام د نس په زيرمه مېتلا خان ته ول وينوي اوده بلا

“ Oh! thou ever fascinated and distracted with the cares of the flesh;
Why awaken FOR THY LIFE and SOUL sleeping calamity and misfortune?”—Abd-ul-Hamíd.

The infinitive form of the verb, besides its other uses already described, is also used to denote the absolute necessity of an action; thus,

بل حلال حلال كمرل دي بل حرام حرام كمرل دي

“ Moreover, that which is legal and right it is necessary TO ACCOUNT lawful;

And that which is prohibited and unlawful it is necessary TO ACCOUNT so.—Rashíd-ul-By'án.

The past tense of a verb is often used in a future sense, as in the following extracts:—

که فراق په زړه زهیر کړم یا غم په غم شبکیر کړم
زه به ستا نامه دسټکیر کړم فریاد رس یا مصطفی

“If absence SHALL MAKE ME sad, or grief on grief SHALL at night ATTACK ME ;

I WILL make thy name my helper, Oh! thou Redresser of Wrongs! Oh! thou Selected One!—Ahmed Sháh, Abdálí.

بان که د یار خبر دي راوړ له زړه ب واخلي د هجران سوي داغون

“Oh! gentle gale! if thou WILT BRING news of the beloved ;

Thou wilt remove the absence-burned spots from the heart.”—Ahmed Sháh, Abdálí.

The present tense in many instances may also be used in a future signification ; as—

د جنت نقشو نكار تر پوري هيڅ شي
چه بڼكاره كا يو نكار نكار له مخ

“The rapture and bliss of Paradise WILL BE nothing in his eyes,

When the beloved displayeth one of the charms of her countenance.”—

Abd-ul-Hamíd.

شپږ روزه كل لښکر به در سره شو
هر چه وائي مور به کړر هغه کارن

“Six brothers, together with the army, we will all go with thee ;
And whatever task thou WILT IMPOSE, that we will perform.”—Bah-
rám Gúr.

هَيْشَخ مِي غَم نَ حَمَكَنْدَن نَ تَلَخِي نَشْتَه
كه مِي يار په بالبنټ ناست وي سر طرف

“ I SHALL HAVE no concern on account of the bitterness of death,
If my beloved may be seated by the pillow at the head of my bed.”—
Abd-ul-Hamíd.

565. Two words which resemble each other in sound, are often
adopted when one alone would be sufficient ; but one of the words,
generally the latter, has no signification, and appears to be used merely
for the sake of sound.

EXAMPLES.

نَ دُنْيَا نَ سُوْدَ نَ پَارَهَ بَايْدَه نَدِي
چَه كِرِيَوَان كِر نَ عَزْت پَه چَا شوك پوك

“ For the sake of the profit of the world it behooveth not,
That thou shouldst REND the collar of any one's fair fame.”—Abd-ul-
Hamíd.

نَبْتِي زِهَ اَرَجَلِ بَرَجَلِ پَه دَامَ نَ زَلْفُو
پَه دَرُوغ كَا وَ پَرهيز تَه خَان كَرُوَابِي

“ With the insnared heart in the snare of curly locks ENTWINED,
The mind maketh false arbitration regarding discretion and caution.”
—Abd-ul-Hamíd.

APPENDIX I.

SPECIMEN EXTRACT FROM THE ARTICLES OF WAR.

بیان دَ دِی گُناهُون چِه	Crimes punishable by General Court
سَزَا نَ هُغو نَ لِبَکَرِیِ عِدَالَت	Martial with Dismissal or Suspension of Officers, or by General or District Court Martial with Dismissal,
دَوْرانِ پَدِی شان سَرَه دَه	Reduction, Corporal Punishment, or
یعنِی کِه سَردار وِی لِه نوکَرِیِ	Simple Imprisonment with or without Solitary Confinement, or Loss of
یا لِه عهَدِی نِه وُ به یَسْتِی	Standing on the Roll of Non-Commissioned Officers and Soldiers.
شِی اُو کِه وِرُوکِیِ عهَدَه دار	
یا سپاهِیِ وِی پِه حکم نَ	
جَنرَل یا دِسْتَرِکِت کورِت	
مارشل لِه نوکَرِیِ نِه بَرَطْرَف	
شِی یا لِه وِرِیِ عهَدِی نِه	
وُ نِکِیِ شِی اُو پُتْخِیِ نَ سپاهِیِ	
بِه لُیِ وُدُرِیِ یا بَکَرِوِرِیِ	
وُ خورِیِ یا به یوازِیِ قِیدِ	
شِی یا لِه نور سَرَه یا نوم به	
لُیِ پِه دَفْتَر کَنْبِیِ وِرَسْتِیِ شِی	

دوه ویشتم حکم

هر وقت چه لښکر په میدان
کښي وي هر يو سردار يا
سپاهي چه له ويلو ن خبري
او له ښکل ن کاځن داهسي
خبره مشوره کړي چه له هغه
نه په مينځ يا وړاند يا
دورستو يا چاپيره ن لښکر کښي
بيخايه ويره يا غوغا پيدا شي

در ویشتم حکم

او هر شوک چه په وقت
ن جنگ کښي يا په خوا ن
تلو و جنگ ته داهسي
خبري وايي چه له هغو
خبرو نه ويره يا نااميدي
پيدا شي

خلير ویشتم حکم

او هر شوک چه ن نوکري
ن تياري په وقت کښي يا په
وقت ن نوکري کولو يا په وقت
ن قواعد يا په وقت ن کوچ

ARTICLE 22.

Any Officer or Soldier who shall, in operations in the field, spread reports by words or letters calculated to create unnecessary alarm in the troops, or in the vicinity, or in rear of the army; or

ARTICLE 23.

Who shall in action, or previously to going into action, use words tending to create alarm or despondency; or

ARTICLE 24.

Who shall be drunk when on, or for Duty, or on Parade, or on the Line of March; or

کښي شراب و څکي او مسټ
شي

پنځه ويشتم حکم

ARTICLE 25.

او هر څوک چه پاره دار
سپاهي وه وهي يا نيت د
وهلو وکړي

Who shall strike or force any Sen-
try; or

شپک ويشتم حکم

ARTICLE 26.

او چه څوک عهده دار په
خپله عهده باند وي او پهغه
وقت کښي که څوک سپاهي
له بي ادبي د هغه عهده دار
حکم نه مني يا د بي ادبي
خبره ورته وکړي يا څوک چه
په لښکرې عدالت کښي بللي
شوي وي او هلته ياغي شوي
له بي ادبي نه حکم نه مني

Any Soldier who shall be grossly
insubordinate or insolent to his
Superior Officer in the execution of
his office; or grossly insubordinate
and violent in the presence of a Court
Martial; or

اووه ويشتم حکم

ARTICLE 27.

هر وقت لښکر د جنګ په
ميدان کښي يا د پاره د جنګ
د دشمن و لار وي هر څوک
چه په جوړول د مورچي او د

Who, being on actual service, shall
refuse to assist in making field
works;

خَنَدَقْ يَا پَه نورو کارون کنبی

مَدَد وِر کَوُلُ نَ پاره حُکْم نه مَنِي

که سَکَنَاه کار عَهْدَه دار وِي پَه

حُکْم نَ لوي کورِت مارشل له

نُوکړي نَ سَر کار بَر طَرَف شي يا

مَر تَبَه او مَاجَب نَ هَغَه سَکَنَاه کار

خو ورځي پوري بند شي

او که سپاهي وِي او تَقْصِير

نَ هَغَه نَ جَنرَل يا دِسْتَر کِت

يا کاريسن لَبَنکړي عدالت دَوْرانِ

ثَابِت شي پَس موافق نَ دِي

لَبَنکړي آئِين له حُکْم نَ جَنرَل يا

دِسْتَر کِت يا کاريسن يا لَبَنکړي

عدالت پَر هَغَه سَکَنَاه کار باندِ سَزَا

مُقَرَّرَه بشي ولي له کَوُلُ نَ دِي

مَن کَوُر سَکَنَاهُون نه پَه سَکَنَاه کار

باندِ نَ وِجَلُ يا نَ مُلْک نَ

يَسْتَلُ يا قِين له سَخْتِ مَن دَوْرِي

سَرَه لَبَنکړي عدالت لره اِخْتِيَار نَ

حُکْم کَوُلُ نَشْتَه

Shall, if an Officer, on conviction, be sentenced to be dismissed the service, or to be suspended from Rank and Pay and Allowances ;

And, if a Soldier, shall, on conviction before a General, or District, or Garrison Court Martial, be sentenced to suffer such punishment as a General, or District, or Garrison Court Martial is by these Articles of War respectively empowered to award ;

Provided, that such Offender shall not be sentenced to Death, or Transportation, or Imprisonment with hard labour.

IDIOMATICAL TALES, ENGLISH AND PUSHTO. II.

THE AFRÍDI AND THE MULLÁ.

A certain Afrídi being desirous to learn to read, went into a village to a Mullá and said to him, that it would be a great favour if he would give him lessons. The Mullá asked him whether he had learnt any thing previously, and the Afrídi told him that he had not learned to read. He then asked him what he would commence with, and the latter replied, that he would do as the tutor might direct. The Mullá told him that in the first place he should get the Alphabet by heart, and then commence reading the first section of the Korán; to which the Afrídi having agreed, he was requested to come the next morning.

When the Afrídi made his appearance the next morning, the Mullá taking the Alphabet in his hand pointed out the first letter, and requesting his scholar to repeat after him, said "Alif." "*Alup*," repeated the Afrídi. "That is not the pronunciation," said the teacher, "repeat exactly as I say—Alif." "*Alup*" says the Afrídi again with the greatest innocence possible. "Do not pronounce it so," said the Mullá, "call it Alif;" and the Afrídi like an obedient pupil obeying his instructor to the letter said, "Do not pronounce it so, call it *Alup*." The Mullá again said, "That is not correct, call it Alif." "That is not correct, call it *Alup*," said the Afrídi. The Mullá, who was not a second Job, now losing all patience said, "Oh! infidel, call it Alif," on which the Afrídi replied, "Oh! infidel, call it *Alup*." The Mullá at this becoming very angry gave the Afrídi a box on the ear. The latter now thought within himself, "Master commanded me to repeat whatever he said, and doubtless it is necessary that I should also do as he does;" so thinking this a part of the lesson, he dealt the Mullá a hearty box on the ear in

return. At this specimen of *Afridiness*, the latter becoming more enraged than ever, seized the Afrídi by the throat; and the pupil obeying his instructor to the letter seized him by the throat also. In this state they both rose from their squatting position and commenced wrestling. At length the Afrídi having the advantage in strength, succeeded with little trouble, in laying the Mullá at full length on his back, and seated himself on his breast; at the same time looking towards the latter expecting him to go on with the lesson.

In this unpleasant situation it struck the Mullá that his amiable pupil might probably have taken his words, "to imitate whatever he might say," in too literal a light, and that possibly he might be only imitating him in this instance; so taking his hands off the Afrídi he exclaimed, "Oh! Infidel, let me go." The Afrídi replied, "Oh! Infidel, let me go," and allowed the Mullá to get up; after which he said, "Master! that was not a good lesson by any means, it was a hard fight." The Mullá answered, "You speak truly; to-morrow it will come to swords." "If such is the case," said the Afrídi, "I will go home and fetch my sword," and he set out accordingly. The Mullá glad of this opportunity, thought there was no time to be lost; and that very night he made himself scarce.

نَقْلَ نَ افْرِيدِي اَوَ نَ مَلَا

يُوَ افْرِيدِي پِه يُوَ كَلِي كَنِي نَ لوستونَ پارهَ مَلَا شَخَهَ لَامَ شَهَ اَوَ وَهَ وَ
 ديرهَ مهربانگي به وي که ما ته سَبَقَ وَايِي مَلَا وَ پُښتيدَ چه په خوا له
 دي نَ هَهَ لوستي دي کنه افْرِيدِي وَهَ وَ چه تر اوس هِيخَ مي ندي
 لوستي مَلَا وَ پُښتيدَ هَهَ لولي افْرِيدِي وَ هَر هَهَ چه وَايِي مَلَا وَهَ وَ زښي

پَتِي ۋه وايه پَس له هغه سپاره افریدی و بنه دي لُنبي پَتِي
وايم پَس له هغه سُوپره ملا ۋه و صبا راشه

بله ورځ چه افریدی په وعده راغي ملا پَتِي په لاس کښي ۋه
نیوه او شاکرد ته لُنبي حَرف رُنبو او ۋه و چه وايه اَلِف افریدی
ۋه و اَلپ ملا ۋه و داهسي نه ده هرڅه چه زه وايم ته هغه وايه بيا ملا
ۋه و اَلِف افریدی ۋه و اَلپ ملا ۋه و داهسي مه وايه وايه اَلِف
افریدی ۋه و داهسي مه وايه وايه اَلپ ملا ۋه و دا جور ندي وايه
اَلِف افریدی ۋه و دا جور ندي وايه اَلپ ملا چه د ایوب پشان
صَبَر نه لار افریدی ته ۋه و ايجي کافره وايه اَلِف افریدی اَتکل و کَر
چه د اَسْتاخ پشان ویلي بويه نور ئي ۋه و ايجي کافره وايه اَلپ له
اوریدو د د خبر ملا ډیر خپه شه او یوه شپیره افریدی پغور ۋه واهه
افریدی فکر وکا چه اَسْتاخ ویلي ۋه هرڅه چه زه ۋه وايم ته هغه ۋه وايه
خواه مخواه هرڅه چه اَسْتاخ وکړي زه هم هغه وکرم دا هم سَبَق کافره
او یوه مَضْبُوطه شپیره اَسْتاخ ئي په غور ۋه واهه ملا له دي افریدی
توب له حن زیات په قهر شه او مَرِي د افریدی و نیوه افریدی هم
مَرِي د اَسْتاخ ۋه نیوه او دواړه له زمکي پلخیدل او په پَرَزوَل و رغلل
پَس له نکه زوره افریدی ملا په زمکه ۋه ویشته او په سینه ئي
کښیناست او ور ته ئي کاته چه نور سَبَق ۋه وائي

په دي حال کښي ملا فکر وکه چه ما پخوا له دي نه دغه ته
ویلي وو چه هرڅه زه ۋه وايم غه شان ۋه وايه بنا ئي دي شما
نقل کوي پَس له هغه ئي افریدی ته ۋه و ايجي کافره ما پریښوي

اَوْ لاس لِي لَه افریدی نه لِر کره افریدی وَه وِ ای کافره ما پریبوی
 اَوْ نَ مَلا لَه سینی نه پاخین اَوْ وَر ته وَه وِ چه دا سَبَق په هیش شان
 به نه وَه وَر لَ جور جنک وَه مَلا وَه وِ رِشْتیا وائی صبا به نَ تور جنک
 وِی افریدی وَه وِ که داهسی وِی زه خَم چه له کور توره رازم
 پَس افریدی لار شه اَوْ مَلا خوشحال په موندو نَ دی فُرصت تلوار
 وِ کره اَوْ په هغه شه وِ تَبْتِی

THE GRAMMARIAN AND THE ASS.

It is related, that Kisá'yí, the Grammarian, was sitting one day in his house, and heard some person call out in the street ;—‘ Hear, Oh ye people, a wonder ! the ass upon which I am now riding is Kisá'yí, the Grammarian ; let those who are absent be called that they may behold him.’ The Grammarian ran out in a rage, to discover who it was that had made an ass of him, and saw a tall fellow with a large head, to whom he went up and said ;—‘ Pray Sir, how comes it, that Kisá'yí whom we know to be a man, is turned into a brute?’ ‘ I will tell you,’ says the man,—‘ last night I offered up a prayer to God for that purpose, in order to release ‘Emar* from the beating of Zaid, and getting up sometime afterwards to shut the door, I found this very ass at the threshold, and I therefore naturally enough concluded, that my prayer was granted, and that God had transformed him as you see.’ Kisá'yí laughed heartily at the supposed stupidity of the fellow, and returned to his house exclaiming ;—‘ Lá hawla walá kuwwata illá billahí’—‘ There is no power, and no strength but in God.’

* Emar and Zaid are fictitious names used by the Arabian Scholiasts and Grammarians in their examples.

نَقْلَ دَ نَحْوِي اَوْ دَ خَر

رادري دي چه کسائي نحوي يو ورخ په خپل کور کښي ناست وه
 په دغه مینځ کښي له لار آواز د يو سري واريد چه واي مخلوق
 واري يو عجب نقل دا خر چه زه پر سور يم کسائي نحوي دي هر
 څوک چه دل نشته خواه مخواه د بللي شي چه ئي وه وښي ملا چه
 دا خبره واريدله په قهر شه او بهر را ووت په دي نيت چه وه وينم
 دا څوک دي چه زه ئي خر کرم چه بهر را ووت يو سري لوره ونه
 او غمت سر ولید پس هغه حخه لار شه او چه اي صاحب مور پيرنو
 چه ملا کسائي انسان دي اوس ځنکه خر شه هغه سري څواب ور
 که چه زه تا ته وه به وایم بیکاه شپه مي پندرگاه د خدایي کښي
 دعا کړ وه چه ملا کسائي خر شي د دي د پاره چه عمر د وهل له
 زيد خلاص شي پس له يو سعات چه له کت د پاره د پور کول د
 دروازي پاخيدم په دروازه کښي مي دا خر ولاړ ولید له دي سبب ما
 وکانره چه څما دعا خدایي قبوله کړله او ملا کسائي خر شه چه کسائي
 دا خبره واريدله پوه شه چه دا سري کم عقل دي پس ډير ئي
 وخنډل او کور لره ته او ولا حول ولا قوه الا بالله

THE OLD MAN AND THE DOCTOR.

An old man complained to a doctor of bad digestion. Oh let bad digestion alone, said the doctor, for it is one of the concomitants of old age. He then stated his weakness of sight. Don't meddle with weakness of sight, replied the doctor, for that also is one of the concomitants of old age. He complained to him of a difficulty of hearing. Alas how

distant is hearing, said the doctor, from old men ! difficulty of hearing is a steady concomitant of old age. He complained to him of want of sleep. How widely separated, said the doctor, are sleep and old men, for want of sleep is certainly a concomitant of old age. He complained to him of a decrease of bodily vigour. This is an evil, replied the doctor, that soon hastens on old men, for want of vigour is a necessary concomitant of old age. The old man (unable to keep his patience any longer) called out to his companions—‘ Seize upon the booby ! lay hold of the blockhead ! drag along the ignorant idiot ! that dolt of a doctor, who understands nothing, and who has nothing to distinguish him from a parrot, but the human figure, with his concomitants, of old age, forsooth ! the only words he seems capable of uttering.’ The doctor smiled, and said, Come my old boy, get into a passion, for this also is a concomitant of old age.

نَقْلَ دَ زَاوَهٗ اَوْ دَ طَبِيبِ

يُو زَاوَهٗ سَرِي طَبِيبِ تَهٗ وَهٗ وَچَهٗ خُما خوراکِ نَهٗ حَضْمِيَرِي طَبِيبِ
 وَهٗ وَ پَرِبَرِدَهٗ خَبَرَهٗ دَ بَدَ حَضْمِيَّ چَهٗ دَا پِمُونَدَ نَ زَرِ وَالِي دِي بِيَا هَغَهٗ
 وَهٗ وَچَهٗ خُما نَظَرِ کَمِ شَهٗ طَبِيبِ وَهٗ وَچَهٗ دَا هَمَ لَهٗ پِيرِي سَرَهٗ کَلَهٗ دِي
 بِيَا سَپِينِ کِيرِي وَهٗ وَچَهٗ غُورُونِ مِي دَرَانَهٗ شُو بِيَا طَبِيبِ وَهٗ وَچَهٗ دَ
 دِي مَلاجِ مُشکَلِ دِي خُکَهٗ چَهٗ دَا جُورِ نَبَهٗ دَ پِيرِي دَهٗ بِيَا زَاوَهٗ سَرِي
 وَهٗ وَچَهٗ خُوبِ مِي کَمِ شَهٗ طَبِيبِ وَهٗ وَهِي هِي پَهٗ خُوبِ اَوْ پَزَرِ وَالِي
 کَبِي خُومَرَهٗ بِيَلتُونِ دِي دَا هَمَ مَنگَرِي دَ پِيرِي دِي پَسِ لَهٗ دِي نَهٗ
 زَاوَهٗ وَهٗ وَچَهٗ زُورِ مِي هَمَ کَمِ شَهٗ طَبِيبِ خُوابِ وَرکَهٗ چَهٗ دَا يُو بَدِي دَهٗ
 چَهٗ پَهٗ تَلَوَاوِ زَرُو تَهٗ رَسِيکِي وَايِ دَا کَامِ نَا کَامِ نَبَهٗ دَ پِيرِي دَهٗ زَاوَهٗ چَهٗ

دا خبره واریده دیر په قهر شه او خپل آشنایان را وبلل او هغو ته وه و
 چه د خدایي د پاره دا نادان ونسي لاس واچوي په دي جاهل باند
 وباسي له کور دا احمق دا کنده طبیب چه هيش نه پوهيکي په مابین
 د ده او د طوطا کبني هيش فرق نشته بي له صورت نور هيش ويلي نشي
 بي له دي خبري چه اثر د زوروالي دي طبیب و خندل او وه و چه
 شاباش اي سپين کيري هلک بته قهر و کره دا له ټولو نه ننه د
 پيري ده

UMBSUR—THE JOY OF HIS PARENTS.

I resided at Busrah, said a certain Arabian Yorick, as a parson and professor of humanity, and was one day a good deal amused by a strange fellow, squint-eyed, straddle-footed, lame of both legs, with rotten teeth, stammering tongue, staggering in his gait like a man intoxicated, puffing and blowing like a thirsty dog, and foaming at the mouth like an angry camel, who came up and seated himself before me. ‘Whence come you,’ said I, ‘Oh father of gladness?’ ‘From home, please your worship,’ said he. ‘And pray where is your home?’ I rejoined, ‘and what is the cause of your journey?’ ‘My home,’ he replied, ‘is near the great mosque, adjoining the poor-house, and I am come for the purpose of being married, and to beg you will perform the ceremony. The object of my choice is this long-tongued, importunate, hump-backed, scarlet skinned, one-eyed, no-nosed, stinking, deaf, wide-mouthed daughter of my uncle.’ ‘Do you agree Miss Long-tongue, said I, to marry this Mr. Pot-belly?’ ‘Ay,’ said the lady (with a great deal of Doric brevity) ‘Then accept my friend,’ cried I, ‘this woman for your wife, take her home, cherish and protect her.’ So he took her by the hand and departed.

Now it happened that about nine months after this event, that they both returned to me rejoicing, and they had hardly seated themselves when my old friend Adonis called out,—‘Oh your worship! we have been blessed with a most sweet and fascinating child, and are come to request you will bless and give him a name, and offer up a prayer for his parents.’ Now, what should I behold but a little urchin, stone-blind, hare-lipped, without the use of its hands, splay-footed, bald-headed, ass-eared, bull-necked, not possessing one sense out of the five, and altogether frightful and deformed; in short a perfect epitome of all the qualities of his parents. At this sight I said to them, ‘Be thankful for this darling boy, and call him Umsur,* for truly he has all your perfections combined in himself, and that child is admirable indeed, who resembles his parents.’

نَقْلَ دَ هَلَكْ اِمْبَسُرْ

يُوَعَرَبَ مَلَنَهِي وَهْ وَ پَهْ هَغَهْ وَقْتِ چَهْ پَهْ بَصْرَهْ كَبْنِي پِيَهْ دَ وَعَطْ
 اُوَدَ خُطْبِي مِي كَوَلَهْ يُوَرِيخْ دِيرِ خُوشَالِ شُويِ وَمْ لَهْ يُوَكَلِي سَتْرَكِي
 اِرْتِي بِنِي كَلِي بِنِي شُخَا غَانُونْ نَبْتِي بِنَهْ كَكِيدْ پَهْ تَلُو كَبْنِي دَ
 بَنَكِي پَشَانْ تَرِي سِپِي غُنْدِ سَاهْ لِي رَا بَنَكَلَهْ اُو پُو كَاوَهْ زَكْ لِي لُوسْتِ
 لَكَهْ مَسْتِ اُوشِ پَرْدِي سَرِي نَهْ چَهْ مَالَهْ رَاغِي اُو مَخَامَخْ رَا تَهْ كَبِنِي مَاسْتِ
 وَر تَهْ مِي وَهْ وَ اِي پَلَارَ دَ خُونِي لَهْ كَمْ رَاخِي هَغَهْ وَهْ وَ لَهْ كُورِ
 نَهْ حَضْرَتِ خُخَهْ رَا شَمْ مَالِ وَر تَهْ وَهْ وَ سَتَا كُورِ چَرْتَهْ دِي اُو سَبَبِ دَ سَفَرِ
 خَدِ دِي هَغَهْ وَهْ وَ چَهْ كُورِ خُمَا دَ جَمْعِي جَمَاعَتِ خُخَهْ اُو پَهْ خَيْرَاتِ

* Literally—The Joy of his Parents, being compounded of ام mother, اب father, and سرور joy.

خانه پور دې او دلته د واده د پاره راغلي يم او غولم چه ته مي نکاح
 و تړي معشوقه شما دا ربه وړه ديره غونډونک کوي سور پوسته کانري بي
 پوزي بد بويه کنړه او لويه خوله لور د تره شما ده پس ما له هغه نه پښتنه
 و کړه چه ابي بي ربه وړخنگه وايي کيده وړ صاحب په نکاح قبولوي
 کمنه هغه په تلوار وړه و هو پس ما وړه و کده هسي دي واخله ابي شما ياره
 دا نبخه چه دا ستا ارتينه ده کور ته بوخه او وړ سره نيکي او ډير خبرداري
 و کړه پس لاس د خپلي بنخي ونيوه او لاړ شه کنړه پس له نهو مياشتو
 دواړه په ديره خوشحالي سره ما خخه بيا راغلل او لا ناست نه و چه
 يوسف ډاني شما په خواني دوست وړه و ابي حضرت له فضل د
 خداي له موثکا يو ډير خوب و بنايسته خوي پيدا شوي دي او تاسو
 خخه راغلي يو چه نوم د دغه کيردي او په غور ئي بانگ وايي او
 د مور پلار د پاره ئي دعا وکړي هر وقت چه په طرف د هغه هلک
 مي نظر وکړه شه وينم يو ډوکي هلک تپ ږوند په لاسون شل
 ککي غپي کنجي د خر پشان غوکون د غوايه په مثل ست بو هواس
 د سري توب نه لار ډير ويزوونکي بد صورت ولي ټول بنايست د
 مور پلار په د کني کله ورو پس له ليدل هغوته مي وړه و د پاره د دي
 ډير بکلي خوي ډير شکر کوي او نوم د دغه امبسر کيردي چه ټول
 بنايست ستاسو دا هلک په خپل شان کني لري او هغه ز زاد ډير
 ښه دي چه ټول صفتون د مور او پلار لري

E R R A T A.

Please make the following corrections with a pen.

Page

1	note† for	page 6		read page 3
8	11	,, مَرَّتْ رَجُلٍ	,,	مَرَّتْ رَجُلٍ
9	24	,, budah	,,	baddah
10	1	,, بُيُكْرَةَ	,,	بُيُكْرَةَ
,,	9-11	,, حَالَتِ فَاعِلِي , etc.	,,	حَالَتِ فَاعِلِي , etc.
,,	19	,, تَارَاجٌ	,,	تَارَاجٌ
11	9	,, دَاخِلِيْرِي	,,	دَاخِلِيْرِي
12	4	,, كَرٍ	,,	كَرٍ
,,	15	,, چِه دَ هِنْدِ دَ	,,	چِه دَ هِنْدِ دَ
,,	23	,, زَكْوَةَ	,,	زَكْوَةَ
,,	24	,, كَوِيْنِ	,,	كَوِيْنِ
15	8	,, بَحْرٍ وَ بَرٍ	,,	بَحْرٍ وَ بَرٍ
,,	18	,, اِي رَحْمَانَ	,,	اِي رَحْمَانَ
17	8	,, وَ الْكَبِيْرِمِ	,,	وَ الْكَبِيْرِمِ
,,	18	,, or كَشِي * Which, etc.	,,	or كَشِي * which, etc.
18	4	,, وَايِ	,,	وَايِ
,,	12	,, مَذْكُوْرٌ كَ and دِلْبَرِ	,,	مَذْكُوْرٌ كَ and دِلْبَرِ
,,	25	,, نَبَشِي سَرِي , etc.	,,	نَبَشِي سَرِي , etc.
19	6	,, كَرِي	,,	كَرِي
20	12-19	,, in the declension of سَرِي place (—) over the س thus		
,,	22	,, سَتْنِ	,,	سَتْنِ [سَرِي

22	11	for	نَبْخِي	read	نَبْخِي
„	15	„	ي	„	ي
23	11	„	—	„	—
24	14	„	دَ مَندُنُرْگَانُ	„	دَ مَندَانُرْگَانُ
„	21	„	دَ مُلَايَانُ	„	دَ مُلَايَانُ
25	3	„	دَ مِينْدُ	„	دَ مِينْدُ
26	2	„	غُوا <i>cows, etc. etc.</i>	„	غُوا or غَوَاوي (Kandahar)
27	16	„	وُ غَرُونُ	„	وُ غَرُونُ [<i>cows, etc.</i>
„	23-26	„	سِيدْرِنِي	„	سِيدْرِنِي
29	1	„	وَر كِيرِي	„	وَر كِيرِي
30	11	„	وُ مَشَر وُرور	„	وُ مَشَر وُرور
„	17-23	„	Gen. دَ مَشَر وُرور Act.	„	Gen. دَ مَشَر وُرور Act.
33	9	„	دَ عَشْتَان [مَشَر وُرور]	„	دَ عَشْتَان [مَشَر وُرور]
34	17	„	مُونَكْت	„	مُونَكْت
36	3	„	تَفْصِيل و مَبَالِغَه	„	تَفْصِيل و مَبَالِغَه
36	24	„	پُوچ پُوچ	„	پُوچ پُوچ
37	10	„	يَم	„	يَم
38	23	„	دَه	„	دِي
39	4	„	بازم	„	بازم
40	10	„	مَنْكَلَم	„	مَنْكَلَم
42	6	„	بِد	„	بِه
„	8	„	بِدْبَخْتِي	„	بِدْبَخْتِي
„	9	„	وَايِي	„	وَايِي
44	6	„	هَغْرِي	„	هَغْرِي in all instances

44	7	for هغِي	read هَغِي
„	11	„ له هغو	„ له هُغو
„	12	„ له هغه نه	„ له هَغِه نه
46	6	„ دَا	„ دا
47	1	„ بوِيوِيَن	„ بوِيوِيَن
50	17	„ له مُرْدَه دَ لوري	„ دَ مُرْدَه له لوري
53	5	„ كوم واده كوم	„ كوم واده كوم
55	7	„ ك	„ كه
56	10	„ مَلِي	„ مَلِه
57	9	„ خَرِيوس	„ خَرِيوش
„	10	„ پِكُرْت	„ پِكُرْت
62	25	„ حَخو	„ خَخو
65	11	„ د	„ دَ
„	12	„ وِسَه	„ وُسَه
„	„	„ زَنگول	„ زَنگولَن
68	24	„ هغو	„ هُغو
70	15	„ هغو	„ هُغو
71	16	„ مَنگا به يو or موپ	„ مَنگا به يُو or مَوُپ
71	21	„ مِي	„ مِي
72	22	„ دَلِبَرَه	„ دَلِبِر
73	8	„ مَنگا	„ مَنگا
„	10	„ هغوي	„ هَغُوي
„	15	„ دَرِيَاب	„ دَرِيَاب
75	8	„ لَك	„ لَك

75	20	for هغو	read هُغو
„	21	,, هغو اوسيدل or اوسيدل	,, هُغو اوسيدل or اوسيدل
76	1	,, مستَقَبَل	,, مُسْتَقَبَل
„	9	,, هغو	,, هُغو
„	11	,, عَمَّخُور	,, عَمَّخُور
„	12	,, زه به اوسم	,, زَهْ به اوسم
77	12	,, اوسو	,, اوسُو
„	16	,, خله	,, خُله
„	23	,, ناس اوسى	,, ناس اوسِي
„	24	,, هغه د اوسى	,, هَغْه د اوسِي
78	9	,, د كيد	,, د كِيدُ
„	18	,, هغو	,, هُغو
79	7	,, كيدله	,, كِيدْله
80	20	,, شُول (مصدر)	,, شُول (مَصْدَر)
„	22	,, د شُول د شُو	,, د شُولُ or د شُوو
81	23	,, شوم	,, شُوم
82	6 & 7	,, هغو	,, هُغو
„	9 & 10	,, كُول and كُول	,, كُولُ and كُولُ
83	8	,, حخه	,, حَخْه
85	19	,, ه	,, به
„	23	,, هغو	,, هُغو
86	17	,, وُشو or شو	,, وُشُو or شو
„	15	,, هغه وُشي or شي	,, هَغْه وُشِي or شِي
87	9	,, هغو	,, هُغو

87	20	for	که هغه شوي	read	که هغه شوي
88	21	„	بنايي	„	بنايي
89	16	„	هغو	„	هغو
90	5	„	تودول	„	تودول
92	4	„	نسبتي and نښدل	„	نسبتي and نښدل
„	11	„	وزغليد	„	وزغليد
„	22	„	چاودل	„	چاودل
95	7	„	تللي or تللي	„	تللي or تللي
96	6	„	مزرول	„	مزرول
„	11	„	مزراره and مزراره	„	مزراره and مزراره
„	22	„	خباره and وخباره	„	خباره and وخباره
97	10	„	موندل	„	موندل
99	13	„	پوښيد	„	پوښيد
104	13	„	“wealth and goods period.”	„	“wealth and goods.”
„	18	„	پورندي	„	پورندي
106	5	„	الونل	„	الونل
„	14	„	در	„	در
107	21	„	دکيدون	„	دکيدون
108	4	„	ماناون	„	ماناون
„	7	„	کون	„	کون
„	9	„	بنکلون	„	بنکلون
111	9	„	خله	„	خله
113	3	„	ورستيدل	„	ورستيدل
„	15	„	باند	„	باند

		for (—)	read (—)
113	21	for (—)	read (—)
114	4	„ مُشَقَّت and حرام	„ مُشَقَّت and حرام
„	12	„ مو	„ مَو
„	23	„ نمود and هغو	„ نمود and هغو
115	16	„ مَلِكُونُو	„ مَلِكُونُو
116	19	„ پاتوشُونِي	„ پاتوشُونِي
117	3	„ ماتوُونَكِي	„ ماتوُونَكِي
119	12	„ هغو	„ هغو
„	18	„ ته واخِلي	„ ته واخِلي
120	7 & 8	„ اَخِسْتُون and اَخِسْتُونِي	„ اَخِسْتُون and اَخِسْتُونِي
„	19	„ شوي	„ شوي
„	20	„ مُنْكَا اَخِسْتَلِي	„ مُنْكَا اَخِسْتَلِي
121	15	„ هغو	„ هغو
124	19	„ هونبَارِي	„ هونبَارِي
„	20	„ وَ نَبْتُو	„ وَ نَبْتُو
126	15	„ لَكِه	„ لَكِه
127	17	„ شَيْطَانَان	„ شَيْطَانَان
129	17	„ ناضِرِي	„ ناضِرِي
130	9	„ او ناته	„ وَ ناته
„	25 & 26	„ كَبِيوَتَل and پَرِيوَتَل	„ كَبِيوَتَل and پَرِيوَتَل
133	21	„ هغو	„ هغو
137	23	„ لَرَل	„ لَرَل
„	24	„ خَرَمَنْدِيدي	„ خَرَمَنْدِيدي
139	18	„ رَاغَلَل	„ رَاغَلَل

140	8	for	سَدَكِين	read	سَدَكِين
„	12	„	أَهْي نوره	„	أَهْي نور
142	14	„	مَرِي	„	مَرِي
145	12	„	وَكْر	„	وَكْر
„	22	„	كَاهِل	„	كَاهِل
149	5	„	خَرِيدَلِي	„	خَرِيدَلِي
„	13	„	دَعَر	„	دَعَر
152	7	„	رَسِيدَلِي	„	رَسِيدَلِي
153	2	„	د تَن	„	د تَن
„	12	„	به وا خَلَم	„	به وا خَلَم
154	3	„	مَرِي	„	مَرِي
„	20	„	بِه	„	بِه
155	11	„	د	„	د
159	10	„	بِرْزِه	„	بِرْزِه
160	10	„	نَرْدِي	„	نَرْدِي
162	15	„	<i>confused and confounded,</i>	read	CONFUSED AND CONFOUNDED
163	23	„	<i>yard.</i>	„	<i>yards.</i>
165	23	„	و	„	و
168	8	„	توري تَالِع	„	توره تَالِع
169	13	„	وِير	„	وِيرِه
170	10	„	شَرَاب	„	شَرَاب
171	24	„	رُ	„	وُ
174	3	„	خَوِي	„	خَوِي
176	3	„	صَدَق	„	صَدَقِ

179	6	for	کړه	read	کړي
180	1	„	راغله	„	راغله
„	13	„	حضور	„	حضور
181	6	„	خڅه	„	خڅه
185	8	„	نکړون	„	نکړون
190	7	„	<i>hath assigned</i>	„	HATH ASSIGNED.
191	12	„	هرگز	„	هرگز
193	22	„	د ديو	„	د ديو
194	11	„	مرمغ بيلتون	„	مرمغ او بيلتون
196	16	„	مذري	„	مذري
199	13	„	besides the regular ones	کا	and کاند
			regular ones—	کا	and کاند —
211	2	„	کډوله	„	کډوله
212	4	„	و	„	و
„	7	„	يوسف	„	يوسف
214	1	„	<i>of the fragrant zephyr, etc.</i>	read	<i>Oh! fragrant zephyr, etc.</i>
„	4	„	جذک کوه له غليمان	„	جذک کوه له غليمان
215	12	„	شي	„	شي
217	15	„	لوست شوه	„	لوست شوه
221	3	„	لوستي شه	„	لوستي شه
225	9	„	راغل و	„	راغل و
226	7	„	راشو	„	راشو
228	19	„	شول	„	شول
230	22	„	به لاره and به ولاړه	„	به لاره and به ولاړه

233	11	for مُنْكَا	read مُنْكَا
235	13	,, شَوُو	,, شَوُو
236	8	,, به نَلْكَي شِيْ	,, به نَلْكَي شِيْ
237	7	,, خِيْكَِي	,, خِيْكَِي
239	7	,, وُو	,, وُو
242	11	,, خْت	,, خْتِ
245	4	,, or for ascending.	,, of, or for ascending.
247	12	,, پِرِيُوْتِي	,, پِرِيُوْتِي
249	12	,, پِرِيُوْتَل	,, پِرِيُوْتَلِ
250	18	,, خِي	,, خِي
251	8	,, پِرِيُوْتِي	,, پِرِيُوْتِي
,,	,,	last line for Page 170—177.	,, Page 214—222.
252	15	,, پِرِيُوْت	,, پِرِيُوْتِ
,,	16	,, مُسْتَقْبَل	Second Future Tense مُسْتَقْبَل
,,	22	,, شِي	,, شِي
253	6	,, پِرِيُوْتُونْكَِي	,, پِرِيُوْتُونْكَِي
,,	18	,, پِرِي	,, پِرِي
254	23	,, وُ زَعْلَمُ	,, وُ زَعْلَمُ
255	3	,, وُ زَعْلِي	,, وُ زَعْلِي
,,	5	,, وُ زَعَلُ	,, وُ زَعَلُ
,,	8	,, وُ زَعْلِي	,, وُ زَعْلِي
256	7	,, زَعْلِيْدَل	,, زَعْلِيْدَلِ
,,	last line	رَعْلِيْدَلِي	,, رَعْلِيْدَلِي
265	12	,, كِرَل	,, كِرَل

267	10 and 11	به و كَرَلِي or	read به و كَرَلِي or
280	12	for كَرَشِي	„ كَرَشِي
283	18	„ كَرِ	„ كَرِ
286	22	„ كَرِي	„ كَرِي
289	22	„ هَعُو	„ هَعُو
300	7	„ كَرَل	„ كَرَل
304	20	„ كَر	„ كَرِ
308	8	„ لاألوزوة	„ ألوزوة
313	8	„ وَنَه زَغَلِيدَه وَنَه زَغَلِيدَه	„ expunge the زَغَلِيدَه and read وَنَه زَغَلِيدَه or وَنَه زَغَلِيدَه
317	9	„ page 176)	„ page 317.)
324	17	„ التَّسْبِيَه	„ التَّسْبِيَه
331	24	„ كَنَدِرَه	„ كَنَدِرَه
335	9	„ كُپِت	„ كُپِت
336	23	„ كِ	„ كَرِ
338	5	„ كَوَرَه	„ كَوَرَه
„	18	„ لِيَدِه	„ لِيِيَج
„	22	„ كَنَدَاوَه	„ كَنَدَاوَه
339	24	„ بَحْت	„ بَحْت
340	23	„ “manner of being indefinite, as to, etc.”	„ manner of being, indefinite as to, etc.
343	4	„ كَدُون	„ كَدُون
344	5	„ of note, for أَلْفَاعِل	„ أَلْفَاعِل
345	2	„ كَرِ	„ كَرِه

351	8	for	“The imperatives of verbs”	read	“The imperative of verbs”
354	2	”	يو	”	يو
357	1	”	“the Afghán year. The Second Sister—”	”	“the Afghán year—The Second Sister—”
366	10	”	مړه	”	مړه
371	21	”	كندر	”	كندر
373	4	”	نلخي	”	نلخي

APPENDIX.

i	10	”	نوكرې	”	نوكرې ^ه
”	15	”	نور	”	نور ^و
iv	16	”	مُناهُون	”	مُناهُون ^و
vi	23	”	مهربانلي	”	مهربانكي
vii	16	”	پېرزول	”	پېرزول
ix	8	”	خڅه	”	خڅه
x	22	”	يو	”	يو ^ه
xi	6	”	كيري هلك	”	كيري هلك
xii	16	”	يوگكي	”	يوگكي
”	20	”	خونبي ^ه	”	خونبي ^ه
xiii	14	”	غږي	”	نږي
”	16	”	د	”	دا

1885
OCTOBER



